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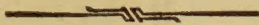
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THE EXPOSITORY TIMES



Notes of Recent Exposition

NEVER in my life,' wrote Luther about the Fourth Gospel, 'have I read a book written in simpler words than this one—and yet the words are inexpressible.' Most of us feel this way about the Gospel, especially the Farewell Discourses. The words are so utterly simple and yet so utterly profound. This is why, we may suppose, the Gospel has approved itself at once as the spiritual *vade mecum* of the parish priest and the unsophisticated layman and a divine philosophy for a Wordsworth or a Westcott. It is because its simplicities are so deceptively deep, because, too, only the skilled ear may hear its overtones and discern its subtle nuances, that any satisfying exposition of the Gospel calls for a scholar whom long years have made expert in elucidating the *holupoikilos sophia* of God as it meets us in the pages of the New Testament.

Such an one is Professor C. H. DODD of Cambridge, whose *The Interpretation of the Fourth Gospel*,¹ long rumoured in oral tradition, has at last been published. For years now he has been our foremost *Neutestamentler*, and merely to tell the tale of his books from 'The Meaning of Paul for To-day' down to 'According to the Scriptures' is to be made aware of our immense spiritual debt to him. Who in our day has done more to elucidate the meaning of the Parables or to explain the eschatology of the Gospels? Who has contributed more to our understanding of the Epistle to the Romans or the apostolic *kerygma*? Who has commanded a wider range, or wielded a more lucid pen?

There can be little doubt that this is DODD's *magnum opus*—not, maybe, his most seminal and stimulating volume but certainly, in point of mere erudition and mature scholarship, his greatest achievement. Some of us had hoped that the *magnum opus* might have been a New Testament theology—we greatly need a good one in English, and none was better equipped to write it—but we must not cavil that his choice has fallen on the

Fourth Gospel. It is not a commentary (have we not Bernard and Temple and Hoskyns?); it is not a thoroughgoing discussion of the critical questions (the problems of authorship and date are hardly so much as mentioned); it is a study in the principles which should govern the interpretation of St. John's Gospel, and an explication of the Gospel's pattern in the light of these principles.

The very first words of the book prepare us for what is to follow.

'There is a scene at the beginning of Goethe's *Faust* where the hero, yearning for the light of revelation (which nowhere burns more brightly than in the New Testament), sets himself to translate the Gospel according to St. John. At the very first clause, however, he finds himself in a difficulty. How is it to be rendered? "In the beginning was the Word." But how can so high a value be set upon the mere word? Surely, "in the beginning was the Thought." But again, is it truly thought by which all things were made? Is it not rather Power? Or should we boldly render the sense of the passage, "In the beginning was the Deed"?''

Faust's difficulty is one which faces every student of the Fourth Gospel. If he would interpret it aright, he must acquaint himself with the whole universe of discourse within which the thought of the Gospel moves. For example, does the proposition, 'In the beginning was the Logos' belong to a philosophy which gives primacy to abstract thought, or to one which gives primacy to active power? Shall we find our key to the Logos in Stoicism or in the Old Testament? The lexicon will not answer that question for you. Neither will a study of the Prologue. You can only answer it when you have made up your mind about the nature of the Gospel as a whole.

With such prolegomena, DODD addresses himself to his chosen task. First, he adumbrates the background of the Gospel, taking soundings (to use his

¹ Cambridge University Press; 42s. net.

own figure) in the *Corpus Hermeticum*, Philo, Rabbinic Judaism, the Gnostics and Mandaism. Then, in a series of masterly essays, he expounds the leading ideas of the Gospel—Truth, Faith, Knowledge, Light, Glory, Judgment, the Spirit, the Messiah, and so on. So he comes to the Logos and the Prologue. The Prologue is an account (he says) of the life of Jesus under the form of a description of the eternal Logos in its relations with the world and with man. The rest of the Gospel is an account of the Logos under the form of a record of the life of Jesus. These two themes are bound together by the proposition, 'The Word became flesh.' So the Prologue gives in barest outline a philosophy of life which is filled in with concrete detail out of the Gospel as a whole. With this clue to structure, DODD devotes the third part of his book to a chapter-by-chapter exposition of the argument of the Gospel, dividing the whole into three parts: The Proem (i); the Book of Signs (ii–xii); and the Book of the Passion (xii–xx). We cannot in these columns give our readers any adequate impression of the depth and wealth of scholarship which DODD exhibits in exegesis and exposition. The best we can do is to pick out two of the many high points for summary.

Liturgical usage has made no words of the Gospel more familiar than the Baptist's about Jesus: 'Behold, the Lamb of God which taketh away the sin of the world.' But what do they mean? In what universe of discourse is the Evangelist's thought moving? Not certainly that of Katherine Tynan's

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God.

Not probably that of the Old Testament lamb of the sin-offering; nor again that of the paschal lamb. C. J. Ball's suggestion that *amnos* in the Greek mistranslates the Aramaic *talya* meaning 'servant' ('Behold, the Servant of God'), though favoured by Jeremias, is equally unlikely. No, when the Baptist called Christ the Lamb of God, he took a symbol from the Jewish apocalypses, where the lamb stands for the bell-wether of the flock of God. So the title is really an eschatological one for the Messiah, and what John meant was 'Behold the Messiah of God who makes an end of sin.'

Mysticism is a misty word. What do we mean when we speak of St. John's mysticism? To understand it aright, we begin with its antecedents in Stoic and Hermetic literature, where *en theō* denotes a deep dependence on the Divine. We

must not forget ancient ideas of possession by the Divine and mystical absorption into God. Paul's doctrine of being in 'Christ' must also come into consideration. Yet St. John's doctrine of 'mutual immanence' as epitomized in Jn 14²⁰ ('You will know that I am in the Father, and you in me, and I in you') is different from all these. Two strains blend in it—the idea of the vision of God and the insistence on the ethical. These meet in the conception of *agapē*. *Agapē* describes the only union of persons of which we have any experience. People talk of 'cosmic emotion' or of 'possession' by the Divine. In neither do we attain union with a personal God. The only kind of personal communion we know is love, and this kind of union (John says) is given us in the Christian religion. 'Through faith in Christ we may enter into a personal union with the eternal God, which has the character of *agapē*, which is essentially supernatural and not of this world, not only because real *agapē* cannot but express itself in personal conduct, but also because the crucial act of *agapē* was actually performed in history, on an April day about A.D. 30, at a supper-table in Jerusalem, in a garden across the Kidron valley, in the headquarters of Pontius Pilate, and on a Roman cross at Golgotha.'

Is there room for yet another study of St. Paul? When so much has been written on this theme, we may be inclined to wonder, but not when the investigation is made by so eminent a New Testament scholar as the late Dr. Martin DIBELIUS, formerly Professor in the University of Heidelberg. Unfortunately, Professor DIBELIUS did not live to complete his book—*Paul*¹—but his former student, W. G. Kümmel, now Professor of New Testament, Marburg University, has revised the original manuscript and added the concluding chapters. Although DIBELIUS's commentary on Colossians, Ephesians, and Philemon [1927] is familiar to British New Testament scholars, it is mainly for his pioneer work in Form Criticism that he is known in these islands. All the more interesting it is to see what kind of an impression St. Paul made upon him.

This is how DIBELIUS speaks of St. Paul as a writer of missionary letters. 'The subjects that the missionary dealt with are many and varied; and so the style of his letters often changes from one section to another. The dialectic, both of the rabbinic method of inference and of popular philosophy with its smooth rhetoric, the conversational tone of personal discussion, the solemn style of his expressions of thanks, the intense style of

¹ Longmans; 7s. 6d. net.

his confessions of faith, often ending in something like a hymn—Paul's letters contain all that, and it gives them their variety of colour, at least in the Greek text. . . . We can see that Paul dictated, so close is the written to the spoken word; and that was worth something at a time when writers stuck to conventional forms. The apostle writes instructing, exhorting, confessing, but always from the direct experience of his own life. The emotional character of his thought (see p. 41), which removes him so far from cool philosophical argument, grips and stirs the reader, because he feels the truth of his prophetic witness and the reality of its presence.' To this fine passage DIBELIUS adds, 'When Paul's language is like a hymn, he is striving, not after the artistic form, but after the essence of worship; he is a poet, but on his knees; he lifts his voice, but in God's presence' (p. 99 f.). Here is a new note in Form Criticism.

How does DIBELIUS speak of St. Paul's religion? 'Paul witnesses,' he writes, 'to the new life which is his, and which he wishes likewise to be common to all his readers. . . . He is never tired of emphasizing again and again what supreme happiness, freedom, and strength this life "in Christ" bestows, and of proclaiming to Christians, in hymns of praise as well as in the witness of exhortation, the granting of the new life by divine grace' (p. 102). This perception leads DIBELIUS to raise once more the question whether St. Paul's teaching does not involve mystical experiences. Put shortly, his answer is that, regarded as a religious type, St. Paul is not a mystic, but that, when he ventures to talk of his communion with the divine world, 'he often uses the language of the mystic' (p. 105). Particularly arresting is the opinion that 'faith means saying "Yes" to that distant God and to the salvation that he brings about in Christ, and it therefore assumes, not that God and man are one, but that they face each

other' (p. 104). It is only a few pages later (p. 114) that the discussion breaks off at the point at which DIBELIUS laid down his pen.

Few more difficult tasks can be assigned to a younger scholar than that of completing an unfinished work left behind by his teacher. Already Professor W. G. Kümmel is beginning to be known and esteemed far beyond the limits of his own country, and the manner in which he has accomplished his task is most happy and effective. The interest of the book is sustained and more than sustained. Professor Kümmel does not hesitate to interpret *hilasterion* in Ro 3²⁵ as 'an expiation,' thus resisting the tendency to preserve Luther's picturesque, but doubtful, rendering, 'mercy seat,' and he writes impressively concerning the Eucharist when he says, 'When Christians drink the wine together, Christ's sacrificial death again becomes effective for them; they feel anew that it was for them that Jesus Christ died and rose again, and that they have thereby been freed from the bondage of guilt and death' (p. 123). He has no doubt that Gal 2¹⁻¹⁰ and Ac 15¹⁻²⁹ refer to the same event, but believes that the 'apostles' decree' was issued at a later time. He thinks that St. Paul wrote Colossians and Philemon from Caesarea, a view which has found little support among British scholars. If a sentence may be quoted which reveals Kümmel's religious standpoint, it would be the following: 'But in the development of every church, just as in every Christian faith, there is a danger that man may take the central place, that creeds and liturgies, religious experiences and moral works may overlay or supplant the one vital thing, the meeting with God in the historical reality of Jesus Christ' (p. 159). This is finely said, and no less truly stated is his claim that, as it has been St. Paul's historic work across the centuries to turn men back to Christ, so to-day he still fulfils this task for everyone who is ready to listen to his message.

The Excavation of Ras Shamrā, Past and Present (continued)

BY THE REVEREND JOHN GRAY, M.A., B.D., PH.D., THE UNIVERSITY, MANCHESTER

In the end of the pre-war period of the excavation of Ras Shamrā Schaeffer eventually concentrated work on the north-west angle of the city, which had already yielded promising material in 1937. Here, too, in the tenth and eleventh campaigns (1938-39) the most striking discoveries

were made. Continuing his excavation of the administrative quarter, Schaeffer was able to identify the residence of the military governor with texts referring to conscription, or levies of arms, and an Akkadian letter from the King of Beirut to his son, who was governor of the city. A

deposit of sling-stones was found, to illustrate the mention of slings in the above-mentioned tablets. In the same complex more administrative tablets were found referring to conscription for military service or State labour, to taxation, and grants of land to feudatories and State servants.¹ Here it is noteworthy that the population was organized not on a tribal but on a territorial basis, or by guilds and classes. There are, however, traces of the tribal system, which had been superseded by the Late Bronze Age. Among the texts from this area should be mentioned a letter from Niqmad, King of the city, to Šubbiluliuma, King of the Hittites.² Since Niqmad is mentioned in a colophon to certain of the mythological texts, this serves to date precisely the final redaction of the texts to the middle of the fourteenth century B.C., which was already the conclusion suggested to Schaeffer by the archaeological evidence from the acropolis, where the mythological texts were found.

In the Government quarter in the north-west a great building was found, which must surely be related to the palace. An indication of its former magnificence is implied by two pillar-bases at the entrance, in bronze plated with silver. This building was strategically placed in the north-west angle of the city wall. An important defensive feature discovered here was a stone-faced glacis set at an angle of 45°, with a corbelled sally-port and tunnel,³ to which access was given from within by a low stairway, which might be used by horsemen. The postern opened on to a fosse, which was filled by the stream north of the city-mound. Across this there must have been a bridge, probably a removable bridge of wood. This was covered by a great square tower, which enclosed a guard-room. The postern is reproduced in the Hittite capital at Boghaz-keui in the fourteenth century,⁴ and the glacis is common in Palestinian fortifications, such as Tell el-Ajjul, Tell el-Far'a in the Wadi Ghazze, Ascalon, Tell el-Hesi, Tell ed-Duweir (Lachish), Tell Beit Mirsim, Shechem, Jericho, Tell el-Qedah, Tell el-Qadi, and Tell Jerisha at the ford of the Auja, north of Jaffa. Here the feature is always ascribed to the Hyksos in the latter part of the Middle Bronze Age (seventeenth century). At Ras Shamrā, however, the work is definitely later and Schaeffer would ascribe it to Mycenaean influence, which in other respects was so strong at Ras

Shamrā at the very time that the tunnel was in use. Whether through lack of skill on the part of the builders, as Schaeffer suggested,⁵ or because of earthquake, as he now suggests,⁶ the work did not prove a permanent success, and the tunnel was eventually walled up.

After the War Schaeffer secured permission from the Syrian authorities to consolidate and preserve his work at Ras Shamrā, and to make certain soundings, a work which he carried out in the end of 1948 and in the following winter, 1949-1950 (twelfth campaign). In the end of 1950 he was granted a five-year concession, and the first full campaign since the War (the thirteenth in all) has been concluded.

Concentrating on the north-west angle of the city, he determined that the rampart which covered this quarter was fifty-two feet thick, with interior chambers, as at Troy (Hissarlik III). He sees Western influence here in the fact that such casemates are a prominent feature of the defences of Tiryns and Mycenae.⁷

This quarter was drained and cleansed by drains leading to the main sewer, which was large enough to accommodate a short man standing upright. This was corbel-vaulted and provided with holes for air and cleansing, and discharged into the fosse.⁸ Schaeffer attests that the joints between the sewer and the drains, and the whole work, was so perfect that it is still effective.

In the same complex Schaeffer began the clearance of a large building, which he thinks to have been the palace proper.⁹ This building was entered from the west through a stepped entrance flanked by pillars five metres apart, the bases of which were one metre in diameter. An outer court was then reached, which was paved and is five metres long by eleven metres broad. This was flanked by benches, and had a deep well in one corner. Behind this was an inner hall six metres square, a feature of which was a single central pillar. This hall gave left into a complex of five rooms which, from the find of tablets, mainly administrative, and the absence of pottery and the usual objects, Schaeffer supposes to have been the secretariat. This conclusion is corroborated by the finding here of bronze styli. This complex was isolated from the rest of the building, with which it communicated by only one door. Entrance to the residential part of the building was right of the hall through an entrance which was flanked to the right by two guard-rooms, or rather sentry-niches, for they measured only five metres deep

¹ Virolleaud, 'Les Villes et les Corporations du Royaume d'Ugarit,' in *Syria* xxi. [1940], 123-151; 'Lettres et Documents Administratifs de Ras Shamrā,' in *Syria*, xxi. [1940], 247-276.

² Gordon, 118.

³ *Syria*, xx. [1939], Pl. xliii.

⁴ Schaeffer thinks that the work of Boghaz-keui was influenced by that of North Syria and not *vice versa* (*Syria*, xxviii. [1951], 4).

⁵ Schaeffer, in *Syria*, xx. [1939], 290.

⁶ *Ib.*, *Syria*, xxviii. [1951], 6-7.

⁷ *Ib.*, 5.

⁸ *Ib.*, 6; *Syria*, xix. [1938], fig. 45.

⁹ There is a plan of this building, so far as it is excavated, in *Syria*, xxviii. [1951].

by one metre wide. It is not possible yet to form any accurate impression of the building as a whole. So far, however, sixty metres of the north wall have been exposed eastwards from the entrance, and the building apparently extends even farther. At the eastern extremity, reached in the thirteenth campaign, Schaeffer found a room eighteen metres long with a platform at the east end reached by four steps, and flanked on the right by a single pillar. This he supposes to have been the throne-room. If this is right, as seems most probable, the pillar is a striking illustration of the pillar where Joash and Josiah stood on ceremonial occasions 'as the manner was.'¹ Between this room and the north wall the royal burial-vault was found, with three large subterranean chambers provided with ossuary-niches. The graves were the familiar corbel-vaulted chambers, approached by descending steps covered by large flagstones. It is significant that Mycenæan influence, nowhere stronger at Ras Shamrā than in those house-burials, extended in every detail to the palace itself.

In the objects found in the palace-complex Schaeffer admits disappointment, attributing the paucity of objects to pillage following the destruction in the end of the Bronze Age. However, in the entrance there were found a great many scales of bronze armour and arrow-heads, the latter fused together in lots, as if they had been in store. Quantities of sling-stones were also found here, which suggests that there had been army stores in the palace. Schaeffer reiterates the affinities of the armour-scales with those known from the Late Bronze period in North Mesopotamia, which was peopled by Hurrians. The epigraphical deposits associated with Ras Shamrā also fell below former standards. This, however, was to be expected from the area excavated.

Of the few tablets, or fragments, which were found, a dozen and a half are administrative lists,² one is a ritual text,³ and another a sacred tariff

¹ 2 K 11¹⁴ 23³. It must be noted that the Hebrew text mentions *the* pillar in the singular.

² Virolleaud, 'Les Nouvelles Tablettes de Ras Shamra', in *Syria*, xxviii. [1951], 22-56, texts VI, VII, VIII, IX, X, XI, XII, XIII, XIV, XV, XVI, XIX, XX, XXI, XXII, XXIII, XXVIII (the last is an Akkadian text).

³ *Ib.*, text IV.

text⁴; two are economic tablets,⁵ and two proprietary labels.⁶ There is a letter to Ne-e-še-ti, 'the lady of Ugarit' regarding the delivery of corn, clothes, and jewellery,⁷ and another to the King of Ugarit, another to Hammurabi.⁸ There is a writing exercise and two alphabets, one complete.⁹ This is the first recorded alphabet and we give the order of the letters:

'a, b, g, *h*, d, h, w, z, *h*, t, y, k, š, l, m, ś, n, z, s, ' , f, š, q, r, t, ġ, t, 'e, 'u, š.

Finally there is an astronomical text,¹⁰ which we should take as an omen-text. This is inscribed on both sides and may be cited in transliteration:

b t₁ ym h₂d₁
 h₂yr 'r₂b₁t
 špš t₂grh
 ršp

reverse

w'bdm tbqrm
 skn

We offer the following translation:

'During the six days of the new moon of the month H₂yr, the Sun setting and Reshef¹¹ being her porter, then let the devotees look out for a crisis.'

Space, unfortunately, does not permit our commentary on this text, which we should like to reserve for a further publication.

We suspect that we are already in possession of most, if not all, of the literature of ancient Canaan that Ras Shamrā is ever likely to yield. By way of compensation, however, we have to expect the recovery of the largest palace-complex ever yet discovered in Canaan, and, indeed, in Western Asia outside Mesopotamia.

⁴ *Ib.*, text II.

⁵ *Ib.*, texts XVII, XXVI.

⁶ *Ib.*, texts XXV, XXVI. ⁷ *Ib.*, text XXX.

⁸ *Ib.*, text XXIX.

⁹ *Ib.*, text I.

¹⁰ *Ib.*, text III [25-27].

¹¹ We suggest that Rešef is the Venus-star, otherwise known as 'Aṭtar or Šalem, or Šulman, whose title was Melek, deliberately misvocalized in the Massoretic text as Molech. Gray, 'The Desert God 'Aṭtar in the Literature and Religion of Canaan,' in *JNES*, viii. [1949], 72-83.

Literature

THE IMAGE OF GOD IN MAN

THE concept of the Divine image in man derives from the Priestly Narrative in the early chapters of Genesis. Nowhere else in the Old Testament is such a phrase used, and the Priestly Narrative is a late (probably fifth century) document. In the Epistles of St. Paul, however, the phrase and concept reappear and are of real importance for the Apostle's thought, but they are given a different turn of meaning. In the later history of Christian thought the phrase and concept have had a chequered career, sometimes occupying a place of central importance in the theological system, but at other times suffering comparative neglect. The Westminster Confession, for instance, has only a perfunctory reference to them. But in the nineteen-twenties they began to appear in the front line of theological discussion, and in 1934, when Dr. Brunner published his pamphlet on 'Nature and Grace' and when Dr. Barth replied in his angry pamphlet entitled 'No!' they were the particular object of contention at the hottest point of the battle. The contention has continued ever since. The original contending parties have made further, and partly amended, depositions, and numerous other voices have been added to the debate. There are those who are by this time beginning to weary of the affair, and to wonder whether the problems involved might not be found more tractable if laid hold upon by means of some other handle than this particular concept of the *imago dei*. Professor David Cairns's book, *The Image of God in Man* (S.C.M.; 18s. net), thus appears rather towards the end of the controversy with which it deals.

It is, however, very far from being a belated contribution. What it does is rather to give us the whole thing, if not in a nutshell, at least in a single moderately sized and eminently readable volume. First, there are two careful and scholarly chapters on the relevant Biblical material. These are followed by two short chapters on the concepts which occupied a corresponding place in pagan Hellenic thought. Then in four chapters careful account is given of the different ways in which the Divine image in man was understood by the thinkers of the Early Church—Irenaeus, Clement, Athanasius, and Augustine. Of particular interest are the three chapters next in order, dealing with the understanding of the conception by Aquinas, Luther, and Calvin respectively; for it is here that the recent controversy takes its rise, and it would be difficult to know where else to look for

so fair and dispassionate an exposition of this material as Professor Cairns offers us.

No less scrupulously fair and objective is the presentation of the thought of Dr. Barth and Dr. Brunner in the chapters that next follow. One confesses to having read these with real excitement, so revealing were they of the temper and cast of mind of the two disputants, and so admirable was their digestion of a voluminous and sometimes rather amorphous literature. Chapter 14 is entitled 'Conclusions,' and reveals at last the writer's own position, which is nearer to Dr. Brunner than to any of the other theologians with whom he deals.

With this the book might almost have ended, but Professor Cairns adds three chapters, the first comparing the Marxian and the Christian views of man, the second comparing the Freudian and the Christian, and the last valiantly defending the Dignity of Man against all detractors, Christian and non-Christian alike. If there be something of inequality in the book, some phases of the argument being less matured and showing less confidence than others, it is perhaps here that we are most aware of it. Yet here too the reader's interest is held securely enough, and as we lay the book down, we realize that its real concern from the beginning has not been merely with a particular concept—that of the *imago*—but with our understanding of human nature as a whole.

Those who belong to other theological schools than Professor Cairns may be inclined to protest against the complacency of some of his assumptions. For instance, he suspects Irenaeus of introducing into Christian thought that view of reason which ultimately led to the medieval distinction between natural and supernatural, and he adds that 'if this be true, it is a grave charge' because it led to the acceptance of natural theology as valid. It is, however, only one single school of Christian thought, appearing only within certain Protestant circles during the last two or three generations, and in the line Kant-Ritschl-Barth, that would regard this as a grave charge or as anything but matter for praise. To mention one name only, Dr. Thomas Chalmers would have been shocked at the suggestion that natural theology was invalid. Oneself may be of the same theological persuasion as Professor Cairns, and yet share the feeling that here, as in some other instances, he takes a little too much for granted.

All in all, here is a volume which, though bearing the marks of long and perhaps even painful labour, is delightfully easy to read. It

will have its own secure place in our theological bookshelves, for it has told its story so well that it need not be told again for many years to come.

JOHN BAILLIE

THE DEAD SEA SCROLLS

An important addition to the literature on the most romantic discovery in Biblical studies in recent times has appeared in *The Zadokite Fragments and the Dead Sea Scrolls*, by Professor H. H. Rowley, D.D. (Blackwell; 16s. net). In this work, which contains three lectures delivered in French at Louvain in March, 1952, and now published in English, Professor Rowley discusses the relation between the 'Zadokite Fragments,' edited by Schechter in 1910 and the Dead Sea Scrolls discovered in a cave at 'Ain Feshkha near the northern end of the Dead Sea in 1947.

The first two lectures contain a description of the contents of the cave and a survey of the discussion they have aroused. The arguments of the archaeologists and palaeographers are reviewed and cognizance is taken of such lines of inquiry as the investigation of the date of the linen wrapping of the Scrolls by radio-carbon tests.

The various theories regarding the provenance of the Scrolls are considered critically and the evidence which has been adduced for the reconstruction of the history of the Sect who deposited these manuscripts is appraised with care and caution. Thus Dr. Rowley writes: 'If scrolls had been put into the 'Ain Feshkha cave long before A.D. 800 and about that time the cave was discovered and a large number of the manuscripts removed, and if these circulated primarily amongst the Karaites and influenced them, while a few manuscripts remained to be discovered in recent years, we should have a reasonable explanation of all the facts so far known to us.' He is here urging the possibility that the 'Ain Feshkha cave is to be identified with the cave from which a Jewish sect is said to have received the name 'Cave Sect' because their writings were discovered in a cave and also with the cave in which, according to a letter of Timotheus I, manuscripts were found c. A.D. 800. (In this letter Timotheus is interested in the text of the Bible, and this interest may be illustrated further from his 'Apology for Christianity' [Woodbrooke Studies, vol. 2], for example, Syriac text, p. 109, col. 2 [translation p. 35] and p. 129, col. 2 [translation p. 5].) In the light of recent reports of the discovery of a number of such caves—one report mentions twenty-five, though not all contain manuscripts—the identification, though still possible, is more uncertain.

The third lecture presents Dr. Rowley's own views. His main conclusion is: 'The War of the

Sons of Light and the *Habakkuk Commentary* would seem, then, to have been composed in the Maccabean age, and to have reference to the things that took place principally in the time of Antiochus Epiphanes.' The Teacher of Righteousness he identifies with Onias, the Wicked Priest with Menelaus and the Man of Scorn with Antiochus. The sect to which the literature belonged arose in reaction against the policy of Hellenization. The revival of Hebrew which accompanied the intense nationalism of the period is believed to account for such peculiarities of the 'Isaiah Scroll' as the plene writing which Dr. Rowley suggests was introduced to simplify the task of the reader. 'The Zadokite Work seems to have been composed some time later.' The most probable date for the final deposit of the manuscripts in the cave is the time of the Bar Cochba rising, but before this time the Sect, which later may have developed into the Essenes, had migrated to Damascus and afterwards returned to Palestine.

This is but a meagre outline of a book which is packed with facts and close arguments, but enough has been given to enable the reader to judge where Professor Rowley stands amid the welter of conflicting theories evoked by these discoveries. But this account does not bring out two points of special value in this book. The first is that the analysis of the problem and the delimitation of the different types of evidence should do much to dispel the confusion which has beclouded some of the discussion. No less valuable is the very full documentation in the footnotes and in the list of authorities consulted. Work on the Scrolls and on the Zadokite Fragments does not stand still. We also await the publication of much of the first cache from 'Ain Feshkha and meanwhile other finds from caves and excavations have been reported, but any one wishing to study the problem of this covenanting sect will do well to begin with Professor Rowley's masterly survey and to base his further studies on the amazingly full bibliography.

W. D. MCHARDY

CREATION AND REDEMPTION

The publication of Emil Brunner's *The Christian Doctrine of Creation and Redemption* (Lutterworth Press; 25s. net) is a theological event. The book is the second volume of Brunner's *Dogmatics* and has been excellently translated by Miss Olive Wyon, D.D. Comparison with 'The Mediator: A Study of the Central Doctrine of the Christian Faith' [Eng. tr. 1934] is inevitable, but we doubt if it is quite fair, for the new work is written in a more popular style and necessarily repeats some points made in Brunner's *magnum opus*. Solidly based in Vol. I, 'The Christian Doctrine of God,'

the new volume discusses the Creator and His Creation, man's place therein, his sin and its consequences, and the Person and Work of Christ. Its scope is admirably indicated in a paragraph in the Preface: 'The truth which broke through at the Reformation (though later it was again obscured) of the personal character of faith, as "encounter" with Christ, means liberation from the rigidity and ethical sterility of orthodoxy, and sets us free to have a faith which is based on nothing save the Love of God revealed in Jesus Christ.' Brunner believes that this truth alone can preserve us from artificiality and clericalism and awaken a missionary and pastoral spirit in the Church. He explains that this is the fundamental aim of the present work, and it may be said at once that his purpose is nobly fulfilled.

The theme of the work is the historical realization of the Divine self-communication mediated in creation, in man, and in Christ, and in connexion with this central theme the vital questions which arise out of it are amply discussed. For many readers the numerous Appendices are of outstanding value, especially those on the doctrines of Creation, the *Imago Dei*, and Sin, and those which treat Typology, 'Consistent Eschatology,' and Bultmann's suggestions regarding the 'De-mythologizing' of the message of the New Testament. Special gratitude is due to Dr. Brunner for drawing our attention to the important article of W. G. Kümmel, of Zürich, 'Mythische Rede und Heilsgeschehen im Neuen Testament,' in *Coniectanea Neotestamentica*, xi. [1947] 109-131, which ought to be translated into English as a useful and valuable supplement to Professor Ian Henderson's 'Myth in the New Testament,' reviewed in THE EXPOSITORY TIMES in January last.

Brunner is much more forthright in expressing his opinions than most British theologians. Thus, he dismisses as 'obviously wrong' the view that the doctrine of the Virgin Birth is a special protection for the central doctrine of the New Testament, the doctrine of the Incarnation. All the Christological heresies, he reminds us, including Adoptionism and Arianism, accepted this tenet. In his view 'we cannot believe in the divinity of Jesus, as the Eternal Son of God, on account of, but only in spite of, the doctrine of the Virgin Birth, as it is recorded in the Gospels of Matthew and Luke.' Equally outspoken is his estimate of the importance of the doctrine of the Two Natures in connexion with the Person of Christ. 'For us at the present day,' he says, 'the ancient idea of "Nature" has become almost wholly foreign; for us it has been almost hopelessly "naturalized"; and we cannot view the application of such an abstract philosophical idea to theology without considerable misgiving.' He recognizes, however, that a

real problem was at stake and one which had to be faced, but claims that 'once we begin asking about the "Two Natures" we are both Monophysites and Diophysites.'

It must not be supposed that Brunner's theology in this volume is radical. On the contrary, it is positive, frank, and in the main constructive. Brunner is essentially the preacher's theologian, and it is impossible to read his stimulating volume without gaining a firmer hold upon Christian doctrine, a stronger conviction concerning its truth, and a desire to commend it more faithfully to others.

VINCENT TAYLOR

H. R. MACKINTOSH

The Rev. James W. Leitch, B.D., D.Theol., the young Parish Minister of Rothiemurchus, undertook post-graduate study under Karl Barth, who advised him to write his Thesis on Hugh R. Mackintosh. The Thesis which well merited the award of the D.Theol. degree is now published under the title of *A Theology of Transition: H. R. Mackintosh as an Approach to Barth* (Nisbet; 15s. net). The author was born much too late to come under the personal influence of Mackintosh, but at New College, Edinburgh, he doubtless was in time to savour something of the impress that that distinguished and lovable teacher had made. At any rate, he took Barth's advice, and set himself to trace Mackintosh's spiritual and theological pilgrimage and expound his thought. Of course as Barth himself reminds us in a very interesting Foreword, every worth-while theology must be one of transition. The live theologian is a *viator*, and few have been so markedly a *viator* as Barth himself. Dr. Leitch begins with a brief account of Mackintosh's life. In his very able survey of the various theologians who influenced Mackintosh he omits Kierkegaard. Then we have an account of Mackintosh's views on 'The Fundamental Principles of Dogmatics' and 'The Concept of God.' Each of these chapters reveals the writer's competent knowledge of what Mackintosh came to hold and to teach. In the 'Conclusion' he is concerned to show how Mackintosh came to differ fundamentally from the Ritschlianism which at one stage had strongly attracted him.

As Dr. Leitch admits, Mackintosh was cut off before anything approaching finality in his views on some important topics had been attained. Some who knew him well will probably question whether he would have gone so far as to merit the epithet 'Barthian.' It does not follow that to depose Ritschl means to enthrone Barth. He admired Barth for many things, which of us does not, whether we are Barthians or not?

We are grateful for this very able book, and the

Church of Scotland has cause to rejoice in this revelation that in her young Ministry stands forth still another whose theological career may be watched with great interest and from whom much in the days to come may be confidently expected. Our one regret about a handsomely printed book is that the abominable modern custom should be followed of putting all the references massed together at the end. It is dreadfully distracting.

W. D. NIVEN

COURAGEOUS FAITH

In *A Faith for Tough Times* (S.C.M.; 8s. 6d. net) Dr. Harry Emerson Fosdick has three quite simple things to say.

(1) The times are difficult, nothing is stable, confusion rises upon confusion. But the eternal values and the moral structure of life remain constant. God in Jesus Christ is the same yesterday, to-day, and for ever.

(2) The odds against man are overwhelming. The universe is vast and he is small. Political and social stresses are no longer local and national but global in magnitude. But vitality is mightier than size. Jeremiah is greater than Nebuchadnezzar. The Babe of Bethlehem is greater than Herod and Cæsar.

(3) Our spiritual resources are exhausted and the future is dark. We may well pray 'If it be possible let this cup pass from me.' But in the living encounter with God in faith we find both the courage and the power to go on to say, 'Nevertheless if it be thy will . . .,' and so live in the face of it all as those who are 'not disobedient unto the heavenly vision.'

Fosdick does not try to say anything novel or clever here. In the place of novelty he offers us the perennial freshness of the eternal gospel. In the place of clever diagnosis—of which we have perhaps had more than enough in recent years—he offers us the sanity of his counsel. But it is cleverly said. It was a happy inspiration that restrained him from revising and amplifying these lectures for publication. They stand as the spoken word and as such bring us closer to the man himself, which is important when the man happens to be Harry Emerson Fosdick.

ALLAN D. GALLOWAY

ALFRED GANDIER

Alfred Gandier: Man of Vision and Achievement, by Professor John Dow, D.D. (United Church Publishing House, Toronto; \$3.00). The late Dr. Alexander Whyte once described Elijah as 'a mountain of a man, with a whirlwind for a heart.' These words, those who knew and

honoured him might feel, would not be amiss to describe Alfred Gandier. Mountainous faith, passionate sincerity, and evangelical ardour were always immediately apparent in him; and his vision, courage, and tenacity quickly became evident in any testing situation. We may be grateful to Professor Dow for having written this book so well, giving us a whole view of the former Principal of Knox and Emmanuel Colleges, Toronto. We see him, for example, as a young student-missionary in his journal pouring out his heart in utter sincerity before God, and what humble, passionate outpourings they were. We watch him growing into greatness in his three pastorates. Then comes an intimate record, taken chiefly from his letters to his beloved wife who so constantly sustained him, of his great work of gathering, single-handed, the large amount of money required to rebuild Knox College on its present site on the University campus; and, when it was lost in the Union, taking up again without complaint and with tremendous courage the raising of funds and the building of Emmanuel College. Added to all this was his unquenchable zeal for Foreign Missions and his outstandingly effectual leadership towards the achievement of the United Church of Canada. A further chapter, one feels, should have been included upon his work and influence with his students during the long years of his Principalship, for there must be few who do not remember him with gratitude and honour. Here was a man of magnanimity and magnitude, and to read his life is at once an inspiration and a rebuke.

WILLIAM D. MAXWELL

It is significant that, both in the East and the West, recent thinking and writing upon topics lying on the borderline between science and metaphysics have tended towards a reversal of materialism; and this book—*The Relationship between Psychology and Science*, by Dr. William Taylor (Allen and Unwin; 12s. 6d. net)—exhibits such a tendency. The distinguished author reaches his conclusions after the employment of much technical language and through a rather tortuous and involved maze of argument. As to the relation between science and psychology the unusual position is arrived at that it is psychology which is objective whereas science is subjective. To the latter is assigned the systematization and interpretation of our *sensa*, while psychology is regarded as concerned with a substantial reality, and the primary factors of mind-understanding—emotion, and volition, with the corresponding values of truth, beauty, and goodness—may also be shown, by a judicious use of analogical reasoning, to be the fundamental essence of the external world. Dr. Taylor retains the Cartesian epistemological

dualism, but rejects the metaphysical. The *sensa*, which supply the material of science, are themselves related to an external world which is primarily mental and spiritual. Even the atom is potentially deified, and is by no means to be restricted to its destructive qualities. The author certainly suggests a reliable basis for a spiritual interpretation of the universe which should carry conviction for those who are capable of following him in the recondite physical and mathematical investigations which he undertakes.

Why Did Christ Die? by Dr. Herbert G. Wood (Epworth Press; 4s. 6d. net), consists of the scripts of twelve studies broadcast on the Midland Home Service early in 1952, in a course entitled 'Reading your Bible.' The book is a good example of how much suggestiveness and illumination can be packed into a few short moments of time. It is only natural that such short studies do not solve problems completely; but they do, each one of them, indicate lines along which the listener's or the reader's thoughts may move. It is a book well calculated to send the reader back to the New Testament with a new set of keys to unlock its mysteries. Dr. Wood quotes an illustration from Mr. Gerald Brenan's 'The Face of Spain' which lights up the necessity of the Incarnation. Mr. Brenan travelled to Spain by air and he writes: 'Flying induces a mood of religious scepticism. One realizes the fallacy of supposing that God can be "up above" and can "look down" on us. For the view of the observer up above is necessarily one of indifference. One sees a man bicycling, one sees a little farm with its stream and bridge, and they have nothing human about them. One does not wish to help the man along the road or to drop a blessing on the little house. To feel well or ill disposed towards them one must see them horizontally, on the level. Man can only be man to those who walk on earth beside him.' This is a small book but it is full of big things.

All men are not mystics. But Professor James M. Clark of Glasgow University is a warm admirer of Suso, for his sincerity and for his unsurpassed poetic beauty. A few months ago he translated 'The Life of the Servant' and now there comes the *Little Book of Eternal Wisdom and the Little Book of Truth* (Faber and Faber; 18s. net). The *Little Book of Truth* has never been translated into English. 'It is,' so we are told, 'extremely difficult to understand because of its conciseness and its strange vocabulary. Denifle rightly called it the most obscure book in German Mysticism.'

'The Little Book of Eternal Wisdom was written especially for beginners.' 'The German of

Suso is not that of Goethe, but a medieval dialect. To translate him is a formidable task. A thorough knowledge of the modern language is not enough: it is essential to know at least three Middle High German dialects. This is the rock on which most translators of the mystics have foundered. Suso uses some words that are not to be found in any dictionary, and he employs familiar words in new meanings.' But Suso is a great soul, though very much a child of his own times.

The Institute of Christian Education has published a first-rate pamphlet entitled *Selected List of Illustrative Material for Use in the Scripture Lesson* (1s. 6d.; 9d. to members of the Institute). Here are lists of Bible and other pictures; of wall maps; of flannelgraph material; of models and cut-outs; and of films and film-strips. Detailed information is given as to where all the recommended material may be obtained. Day School and Sunday School teachers will find this book of real practical value. We hope that further editions will be issued so that the booklet may be kept continually up-to-date. The name or names of the compiler or compilers are not given. We gratefully thank our anonymous benefactors for their most valuable work.

In gentle and accomplished fashion the Chancellor of Liverpool Cathedral, Dr. F. W. Dillistone, in *Jesus Christ and His Cross* (Lutterworth Press; 10s. 6d. net) brings together insights obtained from a wide range of reading and reflection. After very briefly glancing at certain vague suggestions of mathematical symbolism in the Cross form he passes to the historical memories the Cross evokes of the actual suffering love of Christ, and writes of the Saviour-Hero, who rejected at the Temptation the ways of the short cut, of playing to the gallery, of forcing the issue, and in the Cross loved men to the end even though it meant an agonizing threat to His fellowship with God. To this point he returns in a later chapter in which he quotes Bishop Angus Dun's 'The King's Cross.'

This is perhaps the most profound chapter. But in the others, too, with such titles as 'The Great Shepherd of the Sheep,' 'The Sin Bearer,' he gathers from many sources and himself adds much that is true and simple and wise. Here is a book at once devotional and theological and with the unusual merit of being free from either theological or pietistic jargon.

Adventure with Youth, by Mr. Leonard P. Barnett, with a Foreword by Mr. Douglas A. Griffiths (Methodist Youth Department; 8s. 6d. net), is, as its sub-title declares, The Church Club Leader's Handbook. It is a book of eighteen chapters and two hundred and seventy-two pages

and is by far the most comprehensive work of its kind. All through it Mr. Barnett preaches what he himself calls 'The Doctrine of the First-rate.' The object of the Club must be 'to help young people by every means within our power to grow up so as to enjoy the more abundant life.' There are three kinds of education. There is technical education which teaches a man the crafts he needs to earn a living; there is social education which teaches people to live together; and there is moral or spiritual education which dominates the use made of all the others. With all three the Club is concerned, but above all with the third. On the social side the Club will teach young people 'to be gay without being rowdy, polite without simpering, socially attractive without being self-exhibitionistic, co-operative without being pushful.' The great virtue of this book is its utter practicalness. It has the highest ideals but it never has its head in the clouds. Club notices should be pinned to the notice board by all four corners! The notice board should be either soft wood or plaster board, because plywood is too hard for drawing-pins to penetrate. The Club Leader ought to be neat and tidy in appearance. 'Is there any real necessity to wear funereal crescents at one's finger-ends or advertise continually your inability to wield a comb or shoe-brushes?' Mr. Barnett can coin the vivid phrase. 'It is no use speaking the language of Zion in the presence of young Canaanites and hoping for a miracle.' 'Christian discipleship is not for those with mental blinkers on.' 'The goal for many is the minimum permissible, not the maximum attainable.' There is a section on Club Prayers which is the finest thing on this subject we have seen in any book. There is no Club Leader who would not profit by reading this book. Although a Methodist publication, it is of universal usefulness.

On p. 201 *i* is omitted in the word *in* and on p. 236 *i* is omitted in the word *opportunity*.

When the late Bishop Philip Loyd resigned the See of St. Albans he set himself, amongst other projects, the task of planning a devotional diary for the whole year, based on the Prayer Book Psalter. He died with his task half done, but Mr. Stacy Waddy and Miss M. S. Ward have prepared the MS for the press, and it has now been published under the title, *Readings on the Psalms* (Mowbray; 5s. net). The volume is pocket-size, and contains ninety-four meditations, each consisting of two or three selected verses from a psalm, a meditation, and a collect. The last psalm used is Ps 66. The Revised Version is used where helpful, and general Bible reading is everywhere encouraged. The net result is a most

helpful guide for the cultivation of the devotional life. The volume is in every way most cordially to be recommended.

Mr. F. F. Bruce, M.A., presents the last volume of his trilogy on the History of the Early Church in *Light in the West* (Paternoster Press; 6s. 6d. net). The preceding volumes were 'The Dawn of Christianity' and 'The Growing Day.' In this one Mr. Bruce shows the same wise selection and sound guidance. The book falls into two parts. In the first he deals with the progress of Christianity in the Empire from Constantine to the Fall of Rome. In the second he deals with the rise and progress of the Faith in Britain. Here, of course, the ground is controversial and Mr. Bruce might have got his readers bogged in the question of the exact relationship of Celtic to Roman Christianity. He avoids that and presents a view which is well balanced. The three volumes form an admirable introduction, and more than a mere introduction, to the study of Early Church History.

Dr. W. K. Lowther Clarke's *Concise Bible Commentary* (S.P.C.K.; 30s. net) stands out among modern one-volume commentaries by reason of the excellence of the explanatory articles and the maps and illustrations it contains. The articles, which amount to about a third of the thousand pages in the commentary, treat the history of Israel and the surrounding nations, questions of geography and archaeology, Hebrew religion, institutions, and laws, Old Testament chronology, and problems of text and canon. Similarly the New Testament articles include such themes as the Jewish and Gentile backgrounds, the life and teaching of Jesus, the Apostolic Church, St. Paul's life and letters, doctrine and the sacraments, chronology, text, and canon, as well as more general discussions of miracles, the interpretation and critical study of the Bible, the devotional use of the Old Testament, and the English Bible. The feast provided is rich and the presentation always interesting and suggestive. The same is also true of the introductions given to each of the Old and New Testament writings. Dr. Clarke explains that he began his task with the hope of producing a theological commentary, but modestly says that he found the task beyond his powers. In commentaries of this kind the actual comments must necessarily be limited, and it is not surprising that Dr. Clarke has been compelled to cut them down, as he says, drastically. Read, however, along with the major articles the book has a real unity impressed upon it by years of wide reading and thought and we believe that it will meet the needs of a wide range of readers. For this reason it may be recommended with confidence.

Books on the Person of Christ

The Christological Theory of William Sanday

By PROFESSOR D. M. BAILLIE, D.D., THE UNIVERSITY, ST. ANDREWS

IN 1910 William Sanday, Lady Margaret Professor of Divinity at Oxford, published his *Christologies Ancient and Modern*, and it was much discussed at the time. A large part of the book is devoted to an historical and critical treatment of certain ancient and modern types of Christology, and makes one exclaim upon the breadth of that remarkable scholar's interest and knowledge. But chs. 6 and 7, entitled 'Presuppositions of a Modern Christology' and 'A Tentative Modern Christology,' strike out upon a new and highly original line by attempting to interpret the Divine-human Person of Christ in the light of the new psychology of the subliminal consciousness, which had hardly begun to draw the attention of theologians. In the following year, 1911, Sanday published a much smaller book, *Personality in Christ and in Ourselves*, in which he endeavoured to carry the argument further by a philosophical study of personality and a Christological application of the results. In this second volume he repeatedly protests that he does not profess to be a philosopher, and perhaps he is right, for he appears to be far less at home here than on the more psychological ground occupied a year earlier, and his argument does not gain much. One interest of the 1911 volume is that in it Sanday takes the opportunity of dealing with and profiting by some criticisms passed upon the earlier volume, and in particular the criticisms made by H. R. Mackintosh (for whose judgment Sanday professes great respect) in two articles in THE EXPOSITORY TIMES (vol. xxi. [1910] 486 ff. and 553 ff.). But the 1911 volume does not make Sanday's theory more intelligible or more acceptable, and the theory must be judged by the earlier exposition of it in *Christologies Ancient and Modern*. It is a far cry back to 1910, and the whole landscape, in both psychology and theology, has changed beyond recognition; so that this theory, which aroused much interest when it was first put forth, is seldom mentioned to-day in theological discussion. But the Dean of St. Paul's, in his recent little volume of Maurice Lectures, *The Problem of Christ in the Twentieth Century*, refers at the beginning to Sanday's theory, and takes his cue from him, suggesting that the enormous developments of the psychology and parapsychology of the unconscious since Sanday's time cannot be ignored by those who are trying to work out a theory of the Incarnation.

In the days when Sanday wrote, the whole psychology of the unconscious was in its infancy. He depended mainly on F. W. H. Myers's theories of 'the subliminal self' and William James's treatment of 'the subconscious self.' As regards the theological application, Sanday takes up the argument at the point where James left it towards the end of his famous volume of Gifford Lectures, *The Varieties of Religious Experience*. James's suggestion was on the following lines. In each of us there is a part of the life of the self which is subconscious, and that part is very important for the understanding of religious experience. The subconscious part of our religious experience is the *hither* side of a reality which has its *farther* side, and this seems to provide what the theologian needs to account for those 'invasions' from beyond which are of the very essence of religion. 'The conscious person is continuous with a wider self, through which saving experiences come. . . . God is the natural appellation, for us Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God.' So wrote James, and he meant that the divine reality, which is beyond ourselves, touches us primarily on the subconscious level, and thus it is through our subconscious selves that God emerges into our conscious experience. Sanday accepts this starting-point, expressing it in the following proposition: 'that the proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness.' And from this he goes on to another proposition which gives the gist of his Christological theory: 'that the same, or the corresponding, subliminal consciousness is the proper seat or *locus* of the Deity of the incarnate Christ' (p. 159). So it becomes possible to regard Christ as both divine and human, both God and man, by treating His conscious life as purely human in its psychology, and placing His deity in the region of the subconscious, thus obviating the grave difficulties that have beset the older interpretations of the Chalcedonian two-nature doctrine. 'We have seen what difficulties are involved in the attempt to draw as it were a vertical line between the human nature and the divine nature of Christ, and to say that certain actions of His fall on one side of this line and certain other actions on the other. But these difficulties disappear if, instead of drawing a vertical line, we rather draw a horizontal

line between the upper human medium, which is the proper and natural field of all active expression, and those lower deeps which are no less the proper and natural home of whatever is divine. This line is inevitably drawn in the region of the subconscious' (p. 165 f.).

Sanday goes on to interpret the Gospels in the light of this principle, paying especial attention to the 'messianic consciousness' of Jesus, about which so much was being written in those days in the attempt to reconstruct the figure of the Jesus of history. His idea is that, while the conscious life of Jesus was lived within the limits of human conditions, a genuinely and wholly human life, His messianic consciousness, His consciousness of Himself as Son of Man and Son of God, was due to the fact that in the region of the subconscious 'this human life was, in its deepest roots, directly continuous with the life of God Himself' (p. 167). Sanday knows well that his theory has the great advantage of doing full justice to the complete humanity of our Lord's conscious mind. But the conscious mind in any one of us is only a very small part of the whole self; and 'so even in our Lord the manifested Life was only, as it were, an index to the total Life of which the visible activities were but a relatively small portion' (p. 179). The deity of Christ could only emerge into conscious expression through the 'narrow neck' of His human consciousness. It had its own proper seat in the deeper region of the subconscious. Thus it controlled His conscious life without destroying the completely human nature of the latter. That was how Sanday attempted to reinterpret the two-nature doctrine by means of the newly discovered division of the self into the conscious and the subconscious.

When we reconsider in 1953 that Christological theory first suggested in 1910, we must immediately reflect that in the intervening period the psychology of the subconscious, or rather, as we should now say, of the unconscious, has grown and developed far beyond what any one could have predicted—though we may also admire the mental alertness and perspicacity that enabled Sanday to see that it was going to become important. But has the development been such as to make that line of Christological theory seem a hopeful one? We certainly know very much more about the unconscious mind. But does our new knowledge of it make it look more likely to be the seat of divinity? It has sometimes been suggested, on the contrary, that it helps rather to make the doctrine of original sin credible, because our unconscious has been discovered to contain a welter of all kinds of repressed complexes, festering under the surface and sending up into our conscious life impulses and emotions of fear and cruelty and

despair which we do not understand, but which yet play havoc with our lives. Thus it might seem that our unconscious puts us into touch not with the divine but rather with the 'demonic.' Could it then be said that psychology has shown the unconscious to be distinctively the seat and source of what is *evil* in us? That conclusion seems to me to be far too facile and to be based on somewhat confused thinking. But if instead of 'evil' we say 'non-rational' or 'irrational,' we may be nearer the mark. The new psychology has certainly shown us that we human beings are much less purely rational than we used to think, and that many of our opinions and actions are controlled (though we do not know it) by quite non-rational upsurges from the unconscious, taking the form of 'escape-mechanisms,' 'phantasies,' 'wishful thinking.' Moreover, certain schools of the new psychology have connected all this quite specially with the religious consciousness, explaining our religious beliefs as 'symbolical transformations of the libido,' 'projections of the father-*imago*,' or myths arising out of the 'racial unconscious,' the 'dream-thinking of the human race.' We need not question that these conceptions are of great value for the psychology of religion. But it is obvious that if they are taken as *ultimate* explanations, the 'explaining' becomes an 'explaining away.' This is undoubtedly the attitude of some of the leading exponents of the psychology of the unconscious: while recognizing the large (and perhaps even beneficent and necessary) part that religion plays in human experience, they do not regard its beliefs as having any objective truth. On this view our unconscious minds are indeed the source of our religious beliefs, but they do not, as James thought, put us into touch with any genuine supra-human 'Beyond.' And is not that a quite natural conclusion, in the light of modern psychology, if we regard the unconscious as the ultimate seat of our experience of what we call the divine?

As regards the application of all this to the problem of Christology, here again the later developments do not help Sanday's theory. At one point Sanday writes: 'The wonderful thing is that, while the unconscious and subconscious processes are (generally speaking) similar in kind to the conscious, they surpass them in degree. They are subtler, intenser, further-reaching, more penetrating. It is something more than a mere metaphor when we describe the sub- and unconscious states as more "profound." It is in these states, or through them, that miracles are wrought—especially those connected with personality' (p. 145). But surely there is a confusion here between 'profounder' in the sense of more mysterious, less understood, and 'profounder' in

the sense which is almost synonymous with 'higher' (both being spatial metaphors). We have no reason to describe the unconscious as the *higher* part of our experience. No doubt our mental health and wholeness depend on what we do with our unconscious, and along these lines we might think of Jesus as a wholly integrated personality in whom the relation between the conscious and the unconscious was completely sound and right. But surely such soundness is not the result of letting the conscious be controlled by the unconscious, but rather the reverse. It is the unconscious that makes us irrational. It is not in itself 'higher' than the conscious. It is not nearer God.

Of course we cannot escape from our unconscious. Therefore our wisdom is to enlist it on the side of what we consciously recognize to be good; and we may have to use all kinds of methods of 'suggestion,' because they can reach the unconscious, and indeed because suggestion, of one kind or another, good or bad, is going on all the time, whether we realize it or not. We must do this just because the unconscious is not in itself deeper or higher or better than the conscious. Our unconscious is what we make it, or what it makes itself. The danger is that by 'repressions' we fill the unconscious with irrational morbid complexes which will then keep thrusting up into a conscious life which knows nothing of them, the extreme result being dissociated personality or schizophrenia. A young American theologian has recently suggested that schizophrenia, even if only by a crude analogy, helps the modern mind to understand what the Chalcedonian Christology is trying to say in the doctrine of the two natures of Christ. That is a really absurd and preposterous suggestion, very far from anything that Sanday would have said. But it illustrates the danger of the idea that the unconscious is the proper seat of all divine indwelling or divine action upon the human soul, and that therefore what is best in us comes welling up from the unconscious. Surely the most fully integrated personality is the personality which is *least* at the mercy of its unconscious, because there has been least repression and most conscious control. If we cannot deal directly with our unconscious because we have no direct knowledge of it, we can deal with it indirectly by avoiding repressions, by endeavouring to 'sublimate' the natural instincts when they cannot find their natural and ordinary expression, by facing problems and responsibilities and fears instead of running away from them; and also, when conflict has arisen, by letting our repressed complexes be dragged up into the light of day, which is what we need. All these are ways of saving our conscious lives from being at the mercy of the unconscious, and thus avoiding

'dissociation' and preserving or achieving 'integration.' And if we apply this to the Christological problem at all, we should have to say that never was a personality more completely integrated than that of Jesus; not because His conscious self was controlled or inspired by His unconscious (as the seat of the divine), but because His God-consciousness so dominated His whole personality that there could be no question of the kind of 'dissociation' and conflict which is caused by upsurges from the unconscious.

All this does not mean that the human contact with the divine is wholly on the level of conscious rationality. Just because the unconscious part of the self has a life of its own, and goes on working apart from our direct control, we have to use 'suggestion' as well as more 'rational' methods in the life of faith, and our whole theology of worship, of ritual, of symbolism, of sacraments, has to reckon with that. (Brother Lawrence said: 'Those whose spirits are stirred by the breath of the Holy Spirit make progress even in their sleep.') But these methods are sound and safe only when they are controlled by a conscious theology. That is why the sacraments must never be unduly separated from the Word, which is a *logos* addressed to our conscious minds. That is what makes the difference between true Christian mysticism and less worthy kinds of mystical technique by which a man merely sinks down into himself, perhaps inducing a trance-like condition, in quest of the divine. In expounding the presuppositions of a modern Christology, Sanday makes a good deal of the mystical experience, and he has a firm grasp of the nature of true Christian mysticism when he says that it is 'the realization of human personality as characterized by, and consummated in, the indwelling reality of the Spirit of Christ, which is God' (p. 156). But then he goes on to say that 'the work of the Holy Spirit, the true and proper work, the active divine influence brought to bear upon the soul, does belong to this lower sphere. It is subliminal, not supraliminal. We know it only by its effects.' Surely that would lead us dangerously near the lower kind of mysticism, which is divorced from the conscious Word. And if we have no good reason for thinking that the working of the divine is to be found specifically in that 'lower region' of the subliminal, can it be a sound Christological procedure to seek the deity of Christ there?

At the time when Sanday wrote, the Chalcedonian doctrine of the two distinct natures of Christ was being subjected to a good deal of criticism, and H. R. Mackintosh in his Christological *magnun opus* had some hard things to say about it. 'The doctrine of the two natures, in its traditional form, imports into the life of Christ an

incredible and thoroughgoing dualism.'¹ Whatever the doctrine originally meant (and it is not difficult historically to see why it had to be formulated in defence against the Monophysite tendency to make the humanity of Christ quite unreal by merging it in His divinity), it had often been applied to the gospel story in quite artificial ways, so that Christ appeared sometimes to be acting in His human nature and at other times in His divine. It was a great merit of Sanday's that he not only rejected this artificiality, but made the original suggestion that we must think of the boundary between the divine and the human as not 'vertical' but 'horizontal,' so that everything in the life of Jesus can be interpreted by a purely human psychology, while on a deeper level all is divine. That was a penetrating observation, and a very original one, anticipating something which can now be seen more clearly to be essential to a sound Christology. But it was a mistake to identify this 'horizontal' boundary with the boundary between the conscious and the subconscious parts of the self. The paradox of the Incarnation is much more profound than that. Even the word 'horizontal' does not give an adequate metaphor. The metaphor of different 'dimensions' is a more adequate expression of the paradox of that life which is wholly human and also wholly divine. When viewed in the human 'dimension,' the whole life of Christ can be

approached psychologically, by a human psychology, and such an approach is quite valid. But the deeper dimension, of the divine, eludes psychology altogether, including the psychology of the unconscious, and can only be known by the kind of approach which the Bible calls 'faith.' Sir Edwyn Hoskyns wrote: 'Nor is the glory of this sonship something episodic or psychological; it cannot be observed by an historian or analysed by a psychologist. It is accessible only to those who believe. . . .'² There is nothing irrational or obscurantist in this position, though it is profoundly paradoxical.

We may perhaps venture to say that, just as William James, in his *Varieties of Religious Experience*, tried to turn theology into psychology, or to get a theology out of psychology, so Sanday, taking his cue from James, tried to do something similar for Christology. But while he was one of the first to see how important the new psychology of the unconscious might be for the study of religion, its subsequent development followed lines which he could not possibly have foreseen; and in any case, psychology cannot be used in this naïve and direct way for the production of a Christology. Indeed, after studying Sanday's Christological theory, one is moved to ask whether this kind of thing was what the New Testament *meant* when it spoke of Jesus as the Son of God and of the Word becoming flesh in Him. The New Testament meant something simpler and at the same time more paradoxical.

¹ H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ* [1912], 294.

² *The Fourth Gospel*, i. 91.

Contributions and Comments

Mark ix. 11-13

IN THE EXPOSITORY TIMES, lxiv. 187 [March, 1953] the difficulty inherent in Mk 9¹¹⁻¹³ is discussed. The difficulty is there if we suppose our Lord to have accepted the view of the Scribes that Elijah was to come first and put everything straight. If that were so, how could the Son of Man be destined to suffer many things and be set at nought? A real reformation would preclude such a possibility. But does the Greek quite preclude the possibility of taking ἀποκατασταῖν interrogatively or dubiously? 'Is it really the rôle of Elijah to come first and set everything to rights?' If so, it could not be the fate of the Son of Man to suffer and be set at nought. But that is not Elijah's rôle. He has come, as predetermined, but he has suffered the traditional fate of prophets and reformers, as was to be expected.

Then everything is consistent in Christ's reply.

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1 John iv. 12a

'No man hath beheld God at any time' (R.V.).

The marginal R.V. note on the above words refers to v. 20, to which they are appropriate: in fact, they are the axiom on which v. 20 is based, and echo Jn 1⁸.

The words have no especial relevance to the thought expressed in vv. 11 and 12b, and almost intrude upon it, so that omitting v. 12a, vv. 11 and 12b follow easily.

A priori, therefore, there is some justification for suggesting a misplacement of v. 12a from the beginning of v. 20.

There is, however, no manuscript evidence to support such a hypothesis, but the exegesis of the words in their traditional order seems somewhat laboured.

It may be noted that the words 'God is love' appear in vv. 8 and 16. Verse 12a, therefore, comes, in the present order, three verses after the first statement 'God is love.' According to the sug-

gested rearrangement, *v. 12a* would come three verses after the second statement 'God is love.' An error in copying may easily have been perpetuated in our manuscripts.

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A Comment on Mark xiv. 45

THE kiss of Judas in the Garden of Gethsemane¹ raises a problem which in standard commentaries goes unnoticed. Briefly stated it is this. Has the word *κατεφίλησεν* in Mk 14⁴⁵ any intensive significance which, on examination it appears to have in other Biblical usage? To discover the distinction, if any, between *καταφιλεῖν* and *φιλεῖν* it is necessary to examine their use in the LXX and the New Testament.

The LXX uses *καταφιλεῖν* for *nashaq* in the M.T. It is used three times for the Piel intensified form of *nashaq*: Gn 31²⁸: 'And hast not suffered me to kiss my sons and my daughters'; Gn 31⁵⁵ (the departure of Laban from Jacob), and Gn 45¹⁵ (Joseph revealing himself to his brethren). It is used eleven times for the Qal form of *nashaq*: Gn 33⁴ (the meeting of Jacob and Esau), Ex 4²⁷ (the meeting of Moses and Aaron in the mountain), Ru 1⁹: 'Then she kissed them; and they lifted up their voice, and wept,' Ru 1¹⁴ (the departure of Orpah from Naomi), 1 S 20⁴¹ (the meeting of David and Jonathan), 2 S 14³³ (the meeting of David and Absalom), 2 S 15⁵ (Absalom and the petitioners), 2 S 19³⁹ (David blessing Barzillai), 2 S 20⁹ (Joab's treachery towards Amasa), 1 K 19²⁰ (Elisha's request to kiss his parents), Ps 85¹⁰: 'Righteousness and peace have kissed each other.' It also occurs four times in the Apocrypha: 1 Es 4⁴⁷, 'Then Darius the king . . . kissed him,' To 7⁶ (the meeting of Raguel and Tobias), To 10¹² (the parting of Sarah and Raguel), Sir 29⁵, 'Till he hath received, he will kiss a man's hands.' It will be observed that in all these references in which *καταφιλεῖν* is used there is a distinct mark of intensity, except perhaps in 2 S 15⁵ 19³⁹, Ps 85¹⁰, 1 Es 4⁴⁷ and Sir 29⁵. *καταφιλεῖν* is used, not merely as expressing an ordinary sign of meeting or parting, but one of joy or sorrow. A sense of intense emotion can be detected in these references.

To complete the examination it must be asked whether *φιλεῖν* is used in the intensified form of *καταφιλεῖν*. The verb *φιλεῖν* occurs in the sense of 'to kiss' twelve times, but there is only one instance where *καταφιλεῖν* could be substituted: Gn 50¹: 'Joseph fell upon his father's face, and wept upon him, and kissed him.'²

¹ Mk 14⁴⁵ and Mt 26⁴⁹.

² It is interesting to note that *καταφιλεῖν* does not occur in the Song of Songs.

The verb *καταφιλεῖν* occurs only six times in the New Testament, two of these in the texts under discussion, namely, Mk 14⁴⁵ and Mt 26⁴⁹. The other four occur in Lk 7³⁸ (Mary at Jesus' feet), Lk 7⁴⁵ (the same occasion), Lk 15²⁰ (the Prodigal Son), and Ac 20³⁷ (Paul leaving the Ephesian elders). *φιλεῖν* occurs three times: Mt 26⁴⁸ and Mk 14⁴⁴: 'Whomsoever I shall kiss, that same is he,' and Lk 22⁴⁷: 'Judas . . . drew near unto Jesus to kiss him.' There seems to be a contrast between the two verbs *καταφιλεῖν* and *φιλεῖν*; the former has a sense of intense emotion, while the latter lacks this quality.

The Biblical usage reflects that of the Classics. Xenophon uses *καταφιλεῖν* more than any other classical author, and he only three times.³ The use of *καταφιλεῖν*⁴ in classical Greek is very rare, but nevertheless, still has a sense of intense emotion.

To return to the Gospel narratives of the betrayal, it is found that in Matthew the first mention of Judas after the incident in Gethsemane is 27³⁹: 'Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood.' Here is Scriptural evidence that Judas repented of his treachery.

In the Marcan account Judas led the band of men to Gethsemane at the appointed time. He arranged that 'whomsoever I shall kiss, that is he; take him, and lead him away safely'⁵ (Mk 14⁴⁴). Mark continues: *καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει 'Ραββί, καὶ κατεφίλησεν αὐτόν*. Can *καταφιλεῖν* here have a sense of intensity which it appears normally to have, and be related to Mt 27³ where Judas repented when he saw that Jesus had been condemned? If so then I suggest that Judas did not repent after Jesus' condemnation, but when he kissed our Lord in Gethsemane.⁶ The kiss on this interpretation was a kiss of repentance, but there was such a conflict going on in Judas' mind that he could not retract from the deed—he had to fulfil his promise. If this is correct, Mark has preserved the tragic consequence for Judas of his treachery, which has perhaps been obscured in Matthew and wholly lost to Luke and John.

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³ Xen., *Mem.*, ij. vi. 33; Xen., *Cyr.*, vj. iv. 10; Xen., *Cyr.*, vij. v. 32.

⁴ *καταφιλεῖν* is translated 'to kiss tenderly, to caress' (Liddell and Scott, *Greek-English Lexicon*, 7).

⁵ *ἀπάγετε ἀσφαλῶς* could mean, 'Lead him away without doing him harm.'

⁶ The verb used in Mt 27³ is *μεταμέλομαι*: it does not exactly mean 'to repent,' but 'to rue, to regret'; see 2 Co 7⁸ and He 7²¹; but cf. Mt 21²⁹. 32.

'I' and 'We' in the Pauline Letters

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IN a short article, published in THE EXPOSITORY TIMES, lviii. 179 [April, 1947], I called attention to the rapid transitions in the Pauline Epistles from the first personal singular pronoun to the first plural, and *vice versa*, for which there often seemed to be no reason at all. Singular and plural are not, indeed, to be regarded as interchangeable, as Milligan (*Thessalonians*, 131 ff.), Dodd (*Romans*, 137), and Selwyn (*1 Peter*, 15 ff.) agree; but the existence of some reason for the transitions, apart from carelessness or caprice, has seldom been taken very seriously. It is the purpose of this article to show grounds for thinking that there is always a discernible reason for the use of 'I' or 'We,' even though the writer himself may not have been conscious of it. That is to say, when Paul wrote 'I,' he was thinking of himself as distinct from his companions, his hearers, and the Church in general, and of experiences which others could not share; when he wrote 'we,' he was thinking of himself as one of a number, either the little band of his companions, or his readers, or the whole company of believers always in the background of his mind. The circle expands or contracts; but it is always there when the plural is used; never when it is not.

For one who wrote so quickly and often so passionately as Paul—the most self-conscious of all the writers of the New Testament—we might almost say of all great letter writers—expansion and contraction chase one another across the page. Indeed, so rapidly does his mood change that the very moment after he has been exhorting or rebuking his readers, he may be placing himself in their midst, identifying himself with them or them with himself, proud that they were, or longing that they might be, in everything as he was; in experience, in hope, in triumph.

He has not seldom been wounded in the house of his friends. We have looked on him as a composer of treatises, sitting in a library with ample leisure to verify his references and polish his periods. We may be quite sure that his mind was as profound as that of any of his commentators; but it is clear that he or his amanuensis wrote *currente calamo*, when a man reveals his inner emotions as he cannot when he weighs every word. That he never confused singular and plural naturally cannot be proved. But if we find that the plural is never used, as the singular is regularly used, for what can only apply to himself, we may

take it that the plural bids us look for the circle, larger or smaller, in which the Apostle is setting himself. If this proceeding is successful, it should throw light not only on his thought, but on his more emotional relations with his friends, by which we may know not the writer merely, but the person—deep, perhaps, calling unto deep.

When we turn to the actual language of the Epistles, we shall find that the passages which might make us doubt this principle are relatively few. The first singular, save in two passages, in Gal 2 and Ro 7, to be noticed later, will cause little trouble. And only in a minority of the instances of the use of the plural are we likely to ask whether the Apostle does not really mean the singular, or, if he refers more definitely to himself, who it is that he is linking with himself. Here the most useful method will be to assume, until the assumption should defeat itself, that the rule is being obeyed, and to ask the cause of its apparent neglect.

If we turn to the earliest of the Epistles—1 and 2 Thessalonians and Galatians, whichever we put first in point of time, we find a striking contrast. In 1 Th 1 Paul couples with himself in his first sentence Silas and Timothy; and he uses the plural throughout, even speaking to his readers as imitators 'of us' (1⁶). We would take no advantage of you, he says, like Christ's apostles (2⁷); could he very well have said 'I' here?), and so through the letter. Yet in three places the first singular forces its way in. 'We wished to come to you—I, Paul, twice over—but Satan hindered us' (2¹⁸). 'I could wait no longer, so I sent Timothy to you' (3⁵)—previously, *we* sent Timothy; in 3¹ all three feel the same anxiety and all three decide that Timothy should visit the Church. Timothy comes back to *us*. At the end (5²⁷), *I* place you under oath to read this letter. His consciousness of his own leadership will out.

It might indeed be contended that Paul was using a virtual singular in the letter. But against this are the facts that he starts by mentioning his companions; that he speaks of the trio as he could hardly have spoken of himself without ostentation; and that more than once he sharply distinguishes between the 'we' and the 'I.' Save for these three instances there is nothing self-assertive, nothing that does not suit the little band of evangelists as a whole.

The second letter also is sent from the three. The plurals occur from the second sentence on.

But the eschatological warnings given the Church were his own (2⁶). He was evidently, as in Lystra, the chief speaker. Then he reverts to the plural, even in 3¹⁰. He signs the letter; it is his usual custom, 3¹⁷, though unmentioned in 1 Th 5.

When we come to Galatians, the whole atmosphere is changed. Paul names no companions, though he couples vaguely all the brothers who are with him (1²), but they are at once left out of account, and from 1⁶ onwards the singular alone is used. He is speaking for himself, and committing no one else, although the gospel which the Galatians have so sadly neglected is one which we preachers proclaim (1^{8f.}). What the missionaries had told them before (all had, it seems, felt the warning to be necessary), Paul has now to emphasize ('we' 'I,' *v.* 9). It is no invention of the Apostle himself, and is therefore to be treated with the more respect, though, as he reminds them, he had been specially entrusted with it, and could therefore expect the more attention. In the second of these two autobiographical chapters he is accompanied to Jerusalem by Barnabas and Titus, and perhaps others. All of them resist the temptation of the 'false brethren' (2^{4ff.}). But Paul has little to say of Barnabas; was he thinking of the lapse of *v.* 13, and the breach which revealed itself over young Mark? The 'pillars' think of the two as together (though note the order—'to me and Barnabas' *v.* 9); but Paul only mentions his own readiness to obey the regulation about the poor. In the speech at Antioch, which he quotes, he claims that Peter is on his side (*vv.* 14–17), a claim which Peter, remembering Cornelius, could not well ignore. The sudden change to the singular (*v.* 18) suggests a further break in the narrative of what happened at Antioch. The four verses, 18–21, are hardly suitable (though not impossible) in an argumentative address. The suggestion so vigorously repudiated in *v.* 17 seems to drive the writer back on himself. It is his own discovery, his own experience; a piece of inner autobiography, a soliloquy. And whether the revealing words were spoken to Peter and the rest, or written for the Galatians, he is laying bare, as he only does when the singular is used, 'the hidden man of the heart.'

The 'I say,' 'I wish,' 'I inform' at the beginning of a section always have a note of authoritative insistence about them, like the 'verily I say' of the Gospels. But this is frequently expanded by the addition of 'brothers,' and sometimes the singulars are softened to the plural, when the relation between writer and reader is felt or desired to be more intimate.

In ch. 3 he is debating with the Galatians, but in *vv.* 23–25 he describes the experience meant for all believers; hence the first plural, which immedi-

ately passes into the second, thus making it quite clear that these are no 'epistolary plurals.' The same is true of 'we' (4^{5f.}); 'we human beings' and 'you too,' you Galatians, who as redeemed are not sinners but sons. In the plurals, 4²⁶–5¹, Paul regards the Galatians as members of the redeemed community like himself; he follows them with a personal and final warning in 5²–15. Then the tone changes, passing from warning to exhortation, when a tactful first plural takes the place of the more natural second, as every preacher will understand; and the Apostle ends with personal messages naturally conveyed in the first singular. There are no plurals in the letter to suggest that he has companions with him to share in his closing greetings.

So far Paul's practice is clear. There appears no trace of confusion. The first singular stands for distinctness, the plural for some measure of identification. What of the subsequent Epistles? In 1 Corinthians Paul joins Sosthenes (*cf.* Ac 18¹⁷) with him; and he is in close touch with Timothy, Apollos, and others. At the close, he sends greetings from 'the churches of Asia.' Being, for the most part, a series of replies to requests for advice and guidance, Paul takes the whole responsibility for what is asked upon himself, and naturally uses the first singular; but he does not forget the Christian experience which he shares with them (1 Co 1³⁰). In 2⁶ he passes from his own programme to that of the whole band of missionaries and even of believers in general; so in 3^{8f.} ('we' the builders, along with God; 'you,' the building). In 4^{1–13} (note *v.* 6) with a characteristic touch in *vv.* 3 *f.*, he speaks of the whole apostolate, or of those who would be known, like Apollos, to the Corinthians; though, as may be readily surmised from, for example, 4^{10f.}, he is thinking specially of his own position. Chapter 5 is naturally personal; yet sometimes, whenever he can, he draws his hearers to his side (*vv.* 7b. 8; *v.* 13 repeats *v.* 7a).

In ch. 6, after the vigorous appeal in *vv.* 1–11 (note *v.* 3) he puts himself in their midst as an example (*v.* 12); he passes, by way of *v.* 14 ('shall raise us'), from a sharp personal touch (*v.* 15)—a reminiscence?—to the interrupted exhortation; now he is distinct from them; now one of them. Chapter 7 calls for no comment save on *vv.* 12. 25, 'I, not the Lord,' a distinction defended in *v.* 40; but the dramatic intensity of his mood is shown in the reiterated 'I want,' 'I say this.'

The tension, we may say, or the obscurity, is relaxed in ch. 8. He is thinking with his hearers (or they with him) rather than directing them. In ch. 9 he is back where he was in chs. 3 and 4; but here he is conscious of a direct attack on himself (*v.* 3); hence the more passionate tone. He

appeals in *vv.* 4–11 to the general position of the apostolate; then he launches himself on a statement of his own principles and practice (*vv.* 15–27) though he cannot forget that the garland he runs to win is for them also (*v.* 25); his austerity is his own, not theirs. Even when he thinks of himself as one of a number, he is constantly detaching himself under stress of emotion.

The mood changes again in *ch.* 10; he passes to a warning, stern though affectionate. He repeats the 'all is lawful' of 6¹³ (*v.* 23), but this time without the limiting 'for me'; he is still the fellow-believer (*v.* 22), but also the example (10^{33–111}). Chapters 11 and 12, with the exception of 11² and 17, are written throughout in the calmer mood of direction; they are a statement of the common experience; hence the plurals, first or second. The 'ye know' of 12² answers to 3¹⁶, etc. The whole letter is full of such appeals. In *ch.* 13 the first singular, used throughout, gives to the section the effect almost of a meditation, like Gal 2^{18ff.} and Ro 7^{15ff.}, but with a unique, poetic construction, broken only by the thought of the blurred vision of this life in *v.* 12 ('we see,' like 'one sees'); but resumed in the confident antithesis of *v.* 12b ('then shall I'). The tone changes sharply in the imperatives of *ch.* 14. The first singular in *vv.* 11, 14 suggests a growing urgency of manner, as does the second singular in *vv.* 16 f. In *v.* 18, as in *v.* 15, he is again the example, the pattern. The 'glossolalists' evidently form a section of the Church with which he feels he must deal firmly. But the returning more familiar and affectionate tone (as in 10¹⁴ 12¹) is marked by the repeated 'brothers' (*vv.* 20, 26, 39 and 15¹).

In the long *ch.* 15 Paul begins with the *kerygma* of the Christian hope of the resurrection which belongs to him, to them, and to the apostolate as a whole (*v.* 11; so *v.* 15). The risks of the Christian life are great for them all; greater for him (*vv.* 30, 32). Otherwise, why not obey the general maxim, 'let us eat and drink'? The vivid personal reminiscence, *v.* 32, though the 'in Ephesus' is puzzling in one who was writing from Ephesus, is quite in the Apostle's eager manner. The exposition proceeds in broad lines, except for the tension of the second singular in *vv.* 35 ff. Did the 'someone' refer to an actual opponent? But the Apostle is in calmer waters again in *v.* 49 and the full tide bears him home to their heart. Chapter 16 is full of personal details, and the first plural does not occur. But, unlike Galatians, the letter ends with full and ample salutations.

In 2 Corinthians, Paul's colleague in authorship is Timothy, with 'all the saints in Achaia.' He begins with an exalted passage on the consolations vouchsafed to 'us' (*vv.* 1–14). The plural here has been generally assumed, if it has been noticed,

to be epistolary; but for no compelling reason; there is nothing in these verses which Paul could not think of as being shared with so close a companion as Timothy, as in 1 Th 3; cf. *v.* 19; and the solitary singular in the parenthesis in *v.* 13 gains in meaning. On the other hand, when we consider the sudden change of mood, and the transition to the singular in the extremely personal passage that begins in *v.* 15, Paul seems to be following his usual practice of employing the singular for what concerns himself. This, too, will explain the isolated plurals in 2¹¹ and 2^{14–17}; *v.* 11, 'you and I'; *vv.* 14–17, 'we missionaries.' In *ch.* 3, passing from his own plans and actions to the apostolic experience, and again, it may be, conscious of Timothy at his side, and Titus (7⁶), he reverts to the plural, in which, finally, his readers come to take their place (*v.* 18). He continues this vein in the next four chapters. Here, he is clearly unbosoming himself; speaking heart to heart. Yet he uses the plural throughout, even in such passages as 6¹¹ 7³ and, above all, 5^{11–21}. Does the plural mean more than the singular here? We cannot, obviously, be certain. He may be laying aside for some reason his usual style. But it is noteworthy that we have a little group of singulars (7^{7–16}: 'I must,' 'I am not sorry,' 'I was proud,' 'I wrote'). Here he is dealing with his own personal feelings. Yet even here the plurals step in when they can, in *vv.* 13f., though he cannot conceal his own private delight in the last words of the paragraph. Comparing this with the preceding, it is surely fair to conclude that both in the anxiety over the mission of Titus and the spirit of the whole apostolic preaching, Paul insists on being the spokesman of his group. Hermes (Ac 14¹²) will not have his companions forgotten; yet that he knows himself to be Hermes is clear from the tell-tale parenthesis in 6¹³.

Here, as in *chs.* 10 and 12, his experiences are not special revelations to him as they are in *ch.* 11; it is natural to him to try to join others with him and his colleagues. This will account for the plurals in 6^{11–13} 7²; and if the singulars in the rest of the chapter are noted (*vv.* 7, 8, 9, 14, 16), we can see how Paul's personal feelings force themselves on him at point after point.

Chapter 10¹ is now generally regarded as the beginning of a distinct document in which the boasting motif, as it may be called, presses itself with a unique persistence on the writer's mind. It is worth observing that Paul's reference to his own boasting (whether kept under or not) occurs only in 2 Co, Gal 6¹⁴, and 1 Co 13³. They are out of all proportion in the three *chs.* 2 Co 10–12. But the transitions from singular to plural and back again are more puzzling in this section than

elsewhere; and the temptation to think that they are accidental or at least irrelevant is great. In the central passages, from 11⁷ to 12¹⁸, the plural is absent altogether, even in 12⁶. In ch. 10 the plurals are predominant; in vv. 7, 11 they invade what seems here the territory of the singular; they reappear towards the end of ch. 12 and take possession from 13⁵ on.

But must we necessarily conclude that no reason can be given for the variation? Paul is here on the defensive, and all that we know of him shows that he would never shun responsibility; still less shelter himself behind his companions. Yet he never pushes them aside; his gospel is theirs; so are his relations to the churches which they had founded together. Hence the plurals in 10¹⁻⁷; and though the accusations were aimed at him alone, and he treats them as such (vv. 8-10) he still thinks of himself as one of the band (vv. 11-15). As he comes nearer to his critics, however, the decks as it were are cleared for action; he faces them alone; yet it is still the gospel of them all (v. 4) and, surprisingly, though he is a mere amateur (v. 10) their attitude is perfectly clear (v. 6).

Naturally, when Paul comes to his *apologia pro vita sua*, he does not employ the plural, and it was he, and not the little company with him, who despatches Titus and the brother (12¹⁸). Yet he cannot even here forget that he is their mouthpiece (v. 19). His forthcoming journey to Corinth he looks on as his alone (13^{1f.}); but in a moment he links his friends with him (vv. 6 ff.). Theirs is the hope for reinstatement; his is the stern action that may be necessary for its accomplishment.

Space forbids attempt at a like treatment for the remaining Epistles. But the principle can be seen without serious difficulty in Romans, where a personal note such as that in the five Epistles we have dealt with would be out of place, but where the writer, whatever we may think of ch. 16, associates no one with himself. The plural in ch. 1⁵ (contrast v. 9), following the mention of Jesus, is natural as referring to his gift to the Apostles in general. In 3⁷ ('my falsehood') the first singular may be called dialectical (like one's own); it clearly refers to Paul and his preacher colleagues. The plurals in v. 9 are again dialectical ('we who are arguing together'). So vv. 19, 28, 4¹ and 6¹. In chs. 5, 6, 8 Paul is describing the Christian experience, the very essence of which is its character of being shared. The common point of view between himself and his hearers is not always easy to maintain, as in 7⁴; but it is restored in vv. 4b-6. The remainder of the chapter is in the first singular. If we are to take it as Paul's rule to confine the singular to what was personal in the sense of individual, it seems broken at the end of ch. 7. The whole point of his 'I' here is that it is typical.

This classical passage is the proof of the need of all for salvation, not merely from the gross sins of chs. 1 and 2, but from the misery of perpetual frustration. We have seen already, however, that Paul can think of himself, now as one of a number, now as the recipient of some special gift, even though another moment's thought will remind him that his own experience is not really unique. So in 1 Co 14¹⁸ and Gal 2¹⁸, already noted. 'I do this or experience that; and let all do the same.' So, it would appear in Ro 7; the first singular is best understood as neither primarily autobiographical nor imaginary nor generalized. The experience is something of which he has been conscious through his life, now more and now less sharply. Doubtless he felt it while under the law; doubtless when confronted by the possibility that the crucified Jesus was the Messiah, with the accompanying discovery of v. 25a, as it is elaborated in ch. 8. It is not something which could not have happened to any one else, like the rapture into the third heaven, or the agony of the stake in the flesh. But neither is it something which all believers would be expected to share, like the plurals in the Epistle to the Ephesians. It is his own misery, his own perplexity, his own triumph, of which he is thinking. The 'me' of 8³ passes to the 'us' of v. 4, and after a kind of personal appeal in vv. 9, 11, he reaches the broad and shining planes of the assured Christian confidence.

In the next section (chs. 9-11) the Apostle is stating his own views on the persistent puzzle of the rejection of the Jews. The first singular and the second plural are inevitable, while in 11¹⁷⁻²⁰ he concentrates his attention dramatically, as it were, on a single opponent, as in Gal 2¹⁴. The objector, he feels, will come from only a part, perhaps quite a small part, of the assembly, and the recognition of the mystery (11²⁵) belongs to them all, as they listen to him. In ch. 12 he is the teacher and the pastor, though when he can, as in vv. 4-6, he again puts himself in their midst; at the end of the chapter, influenced no doubt by the language of the Torah to which he was alluding, he breaks again into the second singular. The rapidity of the transition from the teacher to the fellow-believer is shown in the last verses of ch. 13.

Chapters 14 and 15 illustrate the same transition; occasionally he seems to detect the presence of the disputatious or the recalcitrant (14^{4. 10}). But he is anxious to turn again to the whole company and to imagine himself sitting with them, as in 14¹⁹. The second half of ch. 15 and ch. 16 call for no comment, save that anything like an epistolary or authoritative plural is conspicuously absent.

We can deal more briefly with the remaining Paulines. In Philippians, that most intimate of

his letters, when he is talking as friend with friend, he uses the first singular throughout (the presence of Timothy in 1¹ is forgotten) save in 3¹⁵⁻²¹. He has set his own life so fully before them as an example; but 'us' in v. 17; has he there in mind those to whom he refers in 4²¹? Now he surrounds the thought of their appreciation in v. 15 with two encompassing first plurals. Few passages in all the letters are more touching than the personal appeals in ch. 4; his companions have faded into the background.

In Colossians there is not quite the same intimacy; and Timothy (1¹) was possibly better known at Colossae than at Philippi. Tychicus and other close friends alike of the Colossians and of Paul were with him (4^{7ff.}). He passes easily from the 'we' of 'I and those who are with me' to the 'we' of 'all of us believers.' This transition is seen at its best in 4^{2ff.}; all the little Apostolic band needs the prayers of the Colossian Church; but specially I, the prisoner, of whom I am taking care that you shall have the news I know you long for.

The impersonal character of Ephesians is well known. Paul here has no coadjutor, though Tychicus is still with him (6²¹). The first plurals all belong clearly to the experience of the whole Church. In 1^{15f.} Paul is as it were introducing himself personally to his readers. But in ch. 3, the personal note is heard more urgently. Paul is the prisoner (cf. Col 4⁸), the possessor of a special revelation, and as such he can make a special claim to their obedience. In ch. 4 he is back again from the singular to the plural in the universal Christian experience; it is worth noting that the first plurals always appear when he has the Church in mind; the Apostle never isolates himself then from his flock. At the end occurs the same appeal that we heard in Colossians. Ephesians would seem to

answer more fully to the character of a circular letter than does Colossians, though Colossians, too, had its circulatory mission, as had other letters (Col 4¹⁶); and Tychicus is going to bring personal details to the recipients as to Colossae (6²¹). Whatever we are to think of the Pauline authorship of the Epistle, this small but not unimportant character of pronominal usage, common to both Epistles, as to the rest of the Pauline corpus, is not without its bearing on the vexed question.

In the letter to Philemon, Paul joins Timothy with him in his first words. In the plea for Onesimus which is the object of the letter, Paul does not associate the rest; he thinks only of Philemon and himself. There are no plurals, but intimate personal greetings.

It would thus appear that in Paul's use of the singular and plural there is neither caprice nor carelessness. When he says 'I,' he means 'I'—there can be no doubt about that. But the barrier between singular and plural is constantly breaking down. So far from being self-centred or occupied with himself, the Apostle habitually links himself with others; the friends at his side, the recipients, whether they will welcome his letters or criticize them, or the whole company of the faithful through all the world. The one identification never expressed in so many words—reverence would forbid it—is that with God the Father or the Lord Jesus Christ. When we follow these almost lightning transitions, we find him letting out the secret of his intense sympathies by a door the handle of which he never consciously turned. The usage is as unique in the New Testament as it is illuminating for the passionate invasiveness, as we may perhaps venture to call it, of one who sought to be all things to all men, though he never ceased to be either himself or the servant of Jesus the Christ.

In the Study

Virginibus Puerisque

A Mystery

BY THE REVEREND J. H. BROWN, M.A., B.D.,
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'Even the mystery which hath been hid from ages and from generations.'—Col 1²⁶.

A MYSTERY is always a rather exciting thing, isn't it? We want to find out what's behind it, it arouses our curiosity and we are anxious for a solution.

There are different sorts of mystery. There's

the conjurer taking the rabbit out of the hat; that's a mystery—to us anyway. One of the most popular types of novel is the mystery novel. It may tell about some famous detective tracking down a desperate criminal. The interest of the story lies in the mystery. These are the so-called 'whodunit' stories and they grip and hold our attention until the end, because we're anxious to know who performed the dark deed. There are mysteries, too, in the world that is about us. The manner in which the seasons change from Autumn to Winter and from Winter to Spring, and so on, is a mystery. The way in which the acorn grows into the oak tree is a mystery too.

Life itself is a mystery, the living spirit that moves us, that animates our being. We can explain a great deal about these things, but we can't explain everything.

In the text that we have taken St. Paul speaks about a mystery—the mystery of the coming of Jesus Christ. For Paul believed that the coming of Jesus to earth was a mystery, and he believed that it was something that was pre-ordained from the beginning of the world. That word 'pre-ordained' is rather difficult to understand, isn't it? Shall we say that Paul believed God had in mind Christ's coming from the beginning of the world? Now whilst we may understand a great deal about Christ's life and death and resurrection, we don't understand everything. There was a certain mystery about it all, and there's a certain mystery about it yet. For after Jesus Christ 'ascended into heaven,' the Holy Spirit came to earth and dwelt with men, and we believe that the Risen Christ is present and active to-day in the lives of believers everywhere, both young and old, by the power of the Holy Spirit.

This is a bit of a mystery, isn't it, girls and boys? We know that the Holy Spirit is a powerful influence in the lives of people who believe on Jesus Christ, yet we don't see the Holy Spirit. How may we understand this just a little better?

Some time ago I was talking to a water-diviner and after a little persuasion he consented to give me a demonstration. First of all he looked for and found a forked stick. You know the kind I mean, the sort that boys get for their catapults. Then holding the two prongs of it firmly in his hands, he turned the handle of it towards his breast. He kept his arms stiff and just a little below the line of the shoulders and then he started to walk slowly across a small patch of ground. Suddenly the handle of the stick began to rise upwards slowly and surely. As the handle moved he walked more slowly, and when he had come to a complete standstill the handle had moved into a vertical position. 'The spring is just below me,' he said. I asked him if he himself had moved the handle of the stick upwards, and he assured me that such was not the case. 'It's an unseen force that does it,' he said, but I really thought that it was a mystery.

You remember we said the Risen Christ works through the power of the Holy Spirit. Now we can't see the Holy Spirit at work. So, too, with this force that the water-diviner was talking about, but it was there all the same and the effects of it could be seen—whether it acted on the stick directly or on the water-diviner himself without his being aware of this. We find it rather difficult to understand the working of the Holy Spirit.

Nevertheless we do feel the effects. Bad habits

are easy to acquire. Yet when a boy decides to stop indulging in them so that he may be more like what Jesus Christ would have him be, that's the Holy Spirit in action. Or when a girl through love of Jesus decides to be more helpful and less quarrelsome with her brothers and sisters, that's the Holy Spirit in action too. You remember the words of the hymn,

Holy Spirit, dwell with me!
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good,
And whatever I can be
Give to Him who gave me Thee.

That's an indication of what the Holy Spirit does and can do for us. Like the unseen force that the water-diviner talked about, it is mysterious in a very real sense. But the Holy Spirit is there all the same working especially in hearts that love Jesus Christ and that strive to do His will.

Are You Tuned In?

BY THE REVEREND DAVID H. LOGAN, M.A.,
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'He that hath ears to hear, let him hear.'—**Mk 4^o**.
'Speak, Lord; for thy servant heareth.'—**1 S 3^o**.

On Friday morning I was listening to 'The Doctor' giving his weekly talk on the wireless, and when he finished the announcer said, 'The Doctor will be speaking again next Friday.' Of course he did not mean that the Doctor had been suddenly struck dumb until next Friday; he meant that any one who likes to listen next Friday morning will hear another talk. In the meantime the Doctor will be attending to his usual business, and among other things he will be speaking individually to those who need his advice. Here are two kinds of speaking—one to a great many people, as many in fact as are tuned in at the same time, and the other to separate individuals as they come one by one. And I want to tell you this morning that God uses these two ways of speaking to us.

When we are gathered together in church it is as if we were all tuned in together to hear what God wants to say to us all. He speaks to us through His Word as it is read and preached; and it would be quite right for me to say at the end of a service, 'God will be speaking again next Sunday.'

But, just like the Doctor on the wireless, that does not mean that God will have nothing to say until next Sunday. Just as the Doctor attends to his own particular patients, so is God watching over His people, saying to every one what is most helpful according to their particular need. God

speaks to us in our own reading of the Bible at home; He speaks to us in answer to our own prayers; He speaks to us in that little voice of conscience which directs us in the things we do day by day.

Jesus used to say, 'He that hath ears to hear, let him hear,' and if we think of Him still saying this to-day we should be ready to say, 'Speak, Lord; for thy servant heareth.'

The Christian Year

WHITSUNDAY

The Spirit Giveth Life

BY THE REVEREND D. H. C. READ, M.A., B.D.,
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'Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.'—2 Co 3^d. 6.

When I get a script back from the B.B.C. for a broadcast service from . . . church, the heading usually reads like this: SERVICE FROM . . . CHURCH, Sunday So-and-so (LIVE). What that means, of course, is that the service is being broadcast direct, and not recorded for transmission later. But I like that word, and I always pray that in a deeper sense it may be true. Church Service (LIVE).

What is it that makes a service live? In a technical age our first thoughts would suggest that there must be a technique of worship, so that the maximum of life is imparted to the service. And, of course, we are quite right. There *is* a technique of worship, if by technique you don't mean some kind of trick, but simply the study and application of certain principles based on the experience of the past and of human nature to-day. What are some of the things that help to make worship real and living? An Order of Service that enables as many as possible to give expression to the different moods of adoration, confession, praise, intercession, contemplation, in a pattern of public worship that is as meaningful and beautiful as we can make it. And singing. And, you would probably add, there is the sermon—it must bring to me something from God that I can understand. Lastly, we know very well that the most helpful technique at our disposal is the simple one of being present in church: by being together and filling the House of God we prepare an atmosphere for live worship.

Yes, that is something of the technique of

worship. And it is foolish to dismiss it as of no account. All these things can be of the greatest help, but none of them, not even all of them together, makes a living service of worship. *It is the Spirit that giveth life.*

Yes, the Spirit, the Holy Spirit, God's Spirit. The strange thing is that this Holy Spirit who is for so many Christians the most vague and unreal part of their faith is actually the One who makes our religion real, and our worship living. For the Spirit is God in action—yes, God in action, God up-to-date. To believe in the Holy Spirit is to have living faith and living worship. The secret of worship that is live is the coming together of those who believe in the Spirit of the living God. Some come with more faith than others; some know that they will meet with God as surely and as vividly as they meet a friend by the fireside at home; others have just a desire to know more and to strengthen their faith; others have perhaps just a dim longing that God should be real in their lives.

God is Spirit and they that worship Him must worship Him in spirit and in truth—'in spirit' that means believing that God is alive; and 'in truth' that means in complete sincerity.

On that first Whitsunday, the day of Pentecost, we read that the disciples were 'all with one accord in one place.' They were God-fearing people; they were followers of Jesus Christ, timid perhaps, slow, hesitant, and confused, but followers; they believed, but not yet did they thrill with 'joy and peace in believing'; they knew that God had done something new for the world in Jesus Christ, but they were not yet impelled to spread the news to their fellows. But something happened to that group as they worshipped that morning; something tremendous, inspiring, transforming; something that they could never put into words, but they felt they could only describe it afterwards in terms of a rushing mighty wind, and tongues of fire. If there is one thing in this world that it is entirely impossible to put into words it is the experience of the living presence of God. If we think of the most vivid sense we have ever had of the presence of God, or the reality of Jesus Christ alive amongst us, and multiply it tenfold I think we might begin to understand what happened at Pentecost. The Spirit fell on them, and the Spirit gave life—life to each one of them, life to the smouldering embers of their faith in Christ, life to their traditional religion as Israelites, life to them as a new community with a new task in the world. It was nothing less than the Christian Church that had sprung to life.

When we think of the story of the Christian Church, of the miracle of its survival in spite of persecutions, in spite of the immense changes in

men's ways of thinking and acting, in spite of the rival movements that sweep over the world, in spite of its own mistakes and divisions and sins, we can't help asking: What is the secret of its survival? And the answer is quite simple: belief in the Holy Spirit. Think of the number of societies, inside and outside the Church that began with enthusiasm and vigour, then in the course of years settled down to a dull routine, choked with their own constitution, keeping going simply through force of habit. We have all watched such societies decay, and what is it people say about them? 'The spirit has gone out of them.' That's just it. The spirit has gone. But the Holy Spirit never goes from the Church. At times and places when men and women cease to believe in the Spirit a blight does indeed fall on the Church. The machinery remains, the wheels turn, but nothing happens. But the Holy Spirit has not departed. All that has happened is that we have forgotten His presence, forgotten His power. Then on a sudden the Church springs to life. We call it a revival—it has happened a hundred times in different ways and at different places. A revival doesn't mean, as we often think it must mean, a return to the habits of our fathers or grandfathers. It means simply an experience of the living presence of God, and the living action of Jesus Christ in the present-day world. It is the Holy Spirit who keeps the Church young, who continually guides us into new ways and new truths, who takes the dead bones of traditional religion and clothes them with the flesh and blood of a living, up-to-the-minute faith in God.

What you and I must ask ourselves is: Do I believe in the Holy Spirit? You remember the phrase in the Nicene Creed? 'I believe in the Holy Ghost, the Lord and Giver of life.'

There are many who have what I might call the religion of God the Father. They believe in a God who is in control of this world; that they ought to worship Him and try to do His will. For them religion is largely a matter of duty, obedience to what conscience says, and the traditions of our faith. Such a religion is good, and not to be sneered at—but it is incomplete. It is the religion of the Old Testament. Christianity easily slips back into Judaism, when it becomes a matter of fulfilling certain duties, obeying a law. St. Paul saw it happening right at the beginning. Some of the first Christians wanted to have a religion of law, of following a code. And it is to them that he addressed these words: 'the letter killeth.' The religion of God the Father tends to be dull, heavy, unreal, without spontaneity. God is far away.

There are others who have what I might call the religion of God the Son. They have been attracted

by the person of Jesus Christ. They are convinced that the world would be a better place if only people would live as He lived. They take their stand on Christian principles, and they try to put them into practice. Again, an excellent religion—as far as it goes. But it too is incomplete. It sees the ideal but lacks the dynamic to move towards it. Once more there is a tendency to set up a series of laws to live by, and to come under the domination of the letter that killeth. For Jesus Christ seems so very far away, and not all the problems of twentieth-century Europe were anticipated in first-century Palestine.

It is God the Holy Ghost who brings these religions to life. When we believe in the Spirit then we know that God the Father is not a distant God exercising a remote control over His creation, but a living Person, present here and now. And we know that God the Son does not lie in a grave where 'Syrian stars look coldly down' but is alive in the world He redeemed to bring His power and strength into us who believe.

I think of a roof-top in Jerusalem. Two men are talking softly. One is a man like many to-day—a seeker, with the religion perhaps of God the Father, and as he talks he is feeling the attraction of God the Son. For it is Jesus with whom he speaks. And what does Jesus say to him? That he must be transformed, made really alive. How? By the Spirit. There is no formula. There is no technique. But there is the Spirit—and this thing can happen. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

That Spirit is present with us now and always. We do not see; we do not necessarily even feel; we believe. And as we believe so we open our hearts to that great, living, energizing power that is moving, moving through this world of troubles and difficulties, moving towards goodness, love, beauty, truth, moving mankind home to God. And silently, invisibly, deep down in our hearts, the Spirit giveth life.

TRINITY SUNDAY

Christ Enthroned—A Coronation Theme

BY THE RIGHT REVEREND GEORGE JOHNSTONE
JEFFREY, D.D., GLASGOW

'Art thou a king then?'—Jn 18³⁷.

One can envisage the scene—the might of Rome in the person of this cynical procurator, pitted

against utter weakness in the figure of this pale, bound Prisoner. One can see the smile on Pilate's face, half curious, half contemptuous, as he asks the question 'you call yourself a king then?' But what a reversal the centuries have brought, and what an answer to the question! Pilate and the Empire that sponsored him have long faded into ruinous oblivion. The Prisoner sits enthroned in the hearts of mankind.

'*Art thou a king then?*' To the mind of Pilate the question seemed relevant, for he inferred 'where are the subjects, countless and burning with loyalty, one expects in the retinue of a king?' And, indeed, that is the most natural thing in the world to associate with kingship—*fervid loyalty*. The history of the monarchy in our land has been a chequered affair. How much of the priceless devotion of brave men has been poured out at the feet of many who were utterly unworthy of it. Macaulay in one devastating sentence has written the epitaph of the Stuart race. 'Crime succeeded to crime and disgrace to disgrace till the race accursed of God and man was a second time driven forth to wander on the face of the earth and to be a byword and a shaking of the head to the nations.' If this is sovereignty at its nadir it only serves to set forth the spectacle before us to-day when monarchy as a stimulus to loyalty is surely at its zenith. In a world dark with lowering clouds of hideous uncertainty, it is refreshing to contemplate one bright spot, the almost unparalleled warmth of devotion inspired by the gracious figure of our youthful Queen. So spontaneous has been this loyalty that rarely before has sovereignty commanded such abundant affection. Obedience wrung from men by power and force is one thing. Passionate devotion inspired by love is quite another. '*Art thou a king then?*' said the cynical, questioning Pilate. Yes, 'every inch a king,' history has replied. One who will be satisfied with nothing less than the heart's utter self-sacrifice and who, in miraculous ways, has harnessed this devotion all down the ages to His own redeeming purposes. Crowns and thrones have gone whistling down the wind; this empire based on love alone, abides and will abide. Surely in this *spontaneity* of loyalty is to be found the secret of the highest Christian living. There is a well-known hymn that contains a verse—

For know, nor of the terms complain
If Jesus comes, He comes to reign,
To reign and with no partial sway;
Thoughts must be slain that disobey.

A salutary truth lies here, but one wonders if it does not envisage a life whose service does not so much flow from it as a beautiful spontaneity, but

issues from it as a grudging exaction. Perhaps the answer is in another verse—

In your hearts enthrone Him;
There let Him subdue
All that is not holy,
All that is not true.

The Christian life at its best is the surrender of reach after reach of our nature to the constraining love of Christ.

'*Art thou a king then?*' We can hear Pilate saying, *Where is your dignity?* And, indeed, judged by Pilate's standards, it was a natural question. Here was a king who washed people's feet, who tended their aching sores and their loathsome diseases, who cultivated not the great ones of the earth but consorted with little children and befriended the friendless, and who, when He came to claim His sovereignty, entered, not at the head of a splendid retinue but meekly riding on 'a colt the foal of an ass'! Moreover, when the mother of the two disciples came asking for them from Jesus places of dignity in His coming Kingdom He enunciated for all time the royal law of dignity. 'Ye know that the princes of the Gentiles exercise dominion over them, . . . *But it shall not be so among you:* but whosoever will be great among you, let him be your minister; And whosoever shall be chief among you, let him be *your servant*.'

Long ago there lived the boy Joseph with an ambition at the heart of him that chafed at his narrow bounds. 'Tending a few sheep—a job for any underling—such a career is one I hold in contempt. So far from being an underling, the day will arrive when I will have all kinds of people serving me, becking and bowing to me.' And what we cherish by day comes out in our dreams by night. Hence the stars bowing down to his star, the sheaves bowing down to his sheaf. But life opened out before him, with many a bitter vicissitude, and his dream was changed. The boy became a man and 'put away childish things' and made the discovery so many men never make—that true greatness consists not in the number of people who *serve us* but in the number of people *we serve*. And having learned this secret he was one day able to save a whole nation from starvation. What an amazing thing is some people's conception of dignity! When he received promotion at the India House, Charles Lamb was warned by a pompous official 'not to let himself down by speaking to the junior clerks.' 'My dear sir,' he replied, 'I would not let myself down though I spoke to everybody on London Bridge!' '*Art thou a king then?*' *Where is your dignity?* May it not be that one reason for the affection lavished on our young and beautiful Queen is that she was

brought up in a home where kingly and queenly dignity never conceived itself to be compromised by visiting homes that had been overtaken by disaster or flood or bitter human sorrow? Long will the memory remain in the national heart of the young Queen suddenly called to the throne and its crushing responsibilities making the announcement that, so far as she knew her own heart, her one aim was the service of the Commonwealth. Happy are all they with a blessedness beyond any earthly blessedness who learn at the feet of Christ His secret of the greatness and dignity of service.

'*Art thou a king then?*' said the questioning, cynical Pilate. *Where is the source of your responsibility?* Behind himself was the might of Rome to which he was in every detail responsible. This Prisoner was but a waif and stray on the earth, lonely, unsponsored, pitiable. Little could he conceive how this King when He came to His spiritual Kingdom in the hearts of men was conscious to a supernatural degree of One to whom in every act He felt Himself for ever responsible. 'My meat is to do the will of My Father in heaven. I came not to do Mine own will, but the will of My Father in heaven.' With all reverence be it said that, even in the case of our Lord, for the Highest there is always a Higher. It was with this deep sense of mission that He lived His perfect life.

Many years ago an English officer was giving his orders for the day to an elderly Sepoy. Gradually he noticed the man becoming wholly inattentive, then there came a gleam in his eye, then a swift, sudden salute. Then it was that the officer remembered that just that morning he had placed behind him on the wall a life-like picture of Lord Clive. This man had been one of Clive's veterans and the sight of his likeness unleashed instantaneously the passionate eagerness of the salute, so that the master he did see, was for the moment forgotten in obeisance to the master whom he could no longer see, but who still called forth from him undying devotion.

This is another aspect of the character of our young Monarch that has touched the imagination of her people and called forth fervent prayers for her amid the tremendous responsibilities laid so unexpectedly on her young shoulders. There is a deep saying of James Martineau—'Power is only felt as power by those who abuse it.' That is—the man who gloats over his power over others is standing in a very slippery place. To the wise, power is only a deeper name for responsibility. And, thus, there goes out to her on whom is laid the diadem of Power in the Coronation, the deep sympathy and prayer of every loyal subject, that every gift of personality she may possess may be

transfigured by spontaneous service for our great Empire.

This is a thought that concerns not only the great ones of the earth. It enters into many human relationships. It has a word to masters and men. How greatly could the relationships between capital and labour be enhanced if both employer and employed did obeisance to the Unseen Lord of us all—workmen, 'with good will doing service, as to the Lord, and not unto men.' Is such an idea now obsolete and fantastic in the workshop of to-day? 'And, ye masters, do the same things unto them . . . *knowing that your Master also is in heaven.*' Not in the workshop only but in the home should this law obtain. The privilege of the full family life is equalled only by its responsibility. It is not too much to say that a growing child takes its idea of God Himself from the example of its parents. No parent can avoid this responsibility or transfer it to any other agency however well intentioned or equipped. He who does so may find in the end what that meaneth—'They made me keeper of the vineyards; but mine own vineyard have I not kept.' In each of our lives there is a sphere where we are king, where we hold in our hands the happiness or misery of other folks. Let us see to it that at the end of the day we shall be able to give a worthy account of our stewardship.

FIRST SUNDAY AFTER TRINITY

Two Minutes' Walk from Temptation

BY THE REVEREND DOUGLAS M. MACINTOSH,
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'Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners.'—Mk 2¹⁷ (R.S.V.).

I set out from my study on an unusual errand one morning. I wanted to see the inside of a place of temptation—a well-known 'night spot'—in the neighbourhood of my church. In two minutes' time I had gone down the street and around the corner and was entering Kilgariff's Tavern. As I walked past the bar some one said, 'This way, Mac.' So I stopped and asked if I might be served a cup of coffee. 'Sure,' said the bar-tender, 'keep on going back to the kitchen.' So I proceeded up the stairs to the empty night club, and so back to the kitchen. With my ten cent cup of coffee I sat down in the solitude. Around me were stalls and tables for fifty or sixty people. In one corner was an orchestra stand, and near by was a big juke box. I sipped my coffee and thought about the people who nightly frequented this place of temptation just two minutes' walk from my church. And

I found myself wondering what the answer to their situation might be. And with these questionings in my mind, I went out of the door and around the corner and up the street on the two minutes' walk back to my church.

I have repeated the two minute theme of this story because I think that it symbolizes the life situation in which we all find ourselves. We all live just two minutes' walk from temptation. Life's tempting and compromising situations are always just down the street, just around the corner, just to-night, just to-morrow, just on the heels of this idea, or just in the wake of that desire.

Well, what can one do about temptation? One famous answer, given by the Scribes of Jesus' day, is that one should build a fence between himself and life's temptations. The Scribes and Pharisees were fence builders and fence fixers. And the fence that they sought to establish between the holy man and temptation was to be more effective than a wall of stones or a hedge of thorns—it was to be a barrier of religious teachings that they called the Law. On the inside of this fence were the Pharisees and their teachers, the Scribes, and on the outside of this fence were the tax-gatherers and sinners and the whole pagan world. Every one on the outside of the fence was a source of temptation and defilement. To touch the garment of such a person, or to eat food grown in his garden, or to be with him, was to break through the fence of the Law. One must stay away from him. One must remain in the undefiling fellowship of those, the Scribes and Pharisees, who kept scrupulously to the inside of the fence.

Jesus did not accept the Scribes and Pharisees' answer to the problem of temptation—because it did not work. There was no known way of deciding on which side of this fence of Torah-keeping a person really belonged. A wayward motion of the heart could bring about the defilement of any man, however secure he might feel behind the fence against defilement that he had erected between himself and his defiled neighbour. The person so tempted and involved in sinful conduct might be—anywhere!

'For from within,' said Jesus, 'out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, an evil eye, slander, pride, foolishness. All these things come from within, and they defile a man.'

One of the situations where Jesus exhibited His rejection of the Pharisees' way of dealing with temptation and sin, and at the same time proclaimed to them His own answer to the problem, is given in the Gospel account of the call of Levi. Levi was a tax collector—on the other side of the

fence. Every one who passed along the waterfront could see him there, sitting in the tax office. He was shamelessly indifferent to the demands of Torah, and a defiled and worthless character so far as the Pharisees were concerned. But Jesus repudiated the Pharisees' decision concerning Levi by calling him to be His disciple. Exemplifying one of the great and original decisions of His ministry, He simply walked through the fence of legalism that the Pharisees had erected against Levi and his kind, and took His disciples with Him. He joined Levi where he was, among the tax collectors and sinners, and sat down to eat with him.

And, of course, the Pharisees, whose main business in life was to raise this fence between the righteous and the sinners and to keep it in repair, were outraged. He has broken through the fence, they said. And they approached His disciples with their bitter complaint. 'Why,' they said, 'does he eat with tax collectors and sinners?' Jesus heard their question, as it was inevitable that He should, and He gave them an answer packed with realism and irony. When you use irony, you express your meaning in language that says something different. That is what Jesus did in this situation.

A physician, He said, has no chance to be of service to people who are completely healthy all the time. If he is to fulfil his calling, he has to go among people who need him—who get sick once in a while. I have to do that, He said. I had no chance of serving people who are as absolutely righteous as you Pharisees are. So I have come over here among the sinners—where I am needed, and where I can do some good. 'For I came not to call the righteous, but sinners.' What tremendous irony! What an exposure of the Pharisees' fence-system of morals! The place to expect to find sin is not just two minutes down the street, or on the other side of some man-made moral fence, but in the thoughts and imaginations of any human heart.

How, then, are we to deal with temptation? Jesus' answer, as I understand it, may be given in two steps.

The first step is to identify one's self with the world's moral need—with the person who is in the situation of temptation and failure. That is what Jesus did when He sat down on the defiled couch of the tax collector, Levi, and shared his defiling company and ate his defiling food. Levi needed help that he could not receive from the other side of a holier-than-you moral fence, so Jesus sat down with him and identified Himself with Levi's situation.

I heard a Professor of Medicine recall at a recent gathering that there used to be a ward for alcoholics

in the Boston City Hospital where nothing much was done for them but let them die off. The mortality rate in that ward was about fifty per cent. And the philosophy governing the treatment of these people was expressed in the dictum of the then head of the hospital medical service. 'Alcohol is the instrument with which incompetent people kill themselves.' We do not have that philosophy any more. We do not build a moral fence between ourselves and the alcoholic. We identify ourselves with him as a person who is sick—whose life is beset by tensions and fears that threaten to pull him to pieces. We share his experience of woe, and we seek to understand and help.

The second step that Jesus took in giving a new answer to the problem of temptation was just to keep moving to the goal toward which His first step was directed. He went all the way in identifying Himself with the sins and failures of men. He went to the Cross. Going one step in identifying ourselves with our fellow-men in their situation of temptation and moral defeat is not enough. Jesus has set us the sublime example of going all the way. Outside the walls of the Holy City He bore His Cross; and there on Golgotha, in the midst of sinners, He opened a new door for them into Paradise. It was the way that He wanted it, and it should make us think. The Christian answer to temptation is not to shut it out with a wall, but to redeem it with a Cross.

SECOND SUNDAY AFTER TRINITY

Ezekiel in Wonderland

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'So I went in and saw.'—Ezk 8¹⁰.

Ezekiel is probably one of the least read books in the Bible, partly perhaps because of the bewildering strangeness of the first chapter. It is unfortunate because it is a book with many striking scenes, many memorable passages, many illuminating teachings. One of the most significant incidents is described in this chapter which tells how the prophet while in Babylon had a vision of what was happening in Jerusalem. 'It came to pass, . . . as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. . . . And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem. . . . Then said he unto me, Son of man, . . . seest thou what they do? even the great abominations that the house of Israel committeth here?'

Now to begin with, this visit of the prophet to the Temple at Jerusalem was not an actual journey but was 'in the visions of God'—it was a divinely directed day-dream, an imaginative experience not altogether unlike that of Bunyan, or even, though on a loftier plane, of *Alice in Wonderland*. Indeed, this passage is distinctly reminiscent of Alice, and remembering that C. L. Dodgson (Lewis Carroll) was a clergyman who was no doubt well acquainted with this book, it seems quite likely that he had this incident in mind when he told his little girl friends his wonderful fantasy. Listen: 'And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in.' It reminds us irresistibly of the little door which Alice found in the wall, passing through which she entered upon a succession of amazing adventures. So Ezekiel went in imagination through the door in the wall and met with some strange experiences.

It is the first only that we are to study now. 'So I went in and saw.' What did he see when he went in? He found himself in a little room, on the walls of which were portrayed 'every form of creeping things, and abominable beasts, and all the idols of the house of Israel. . . . And there stood before them seventy men of the ancients of the house of Israel, . . . with every man his censer in his hand; and a thick cloud of incense went up.' Then follows the whispered explanation by his guide, 'Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not.' The religious leaders, professedly worshipping God, but secretly cherishing foolish imaginations in their hearts, bowing down in the darkness of their minds to false gods, deluding themselves that God knew not what they were doing.

I see here three things which may well engage our attention—an important reminder, a solemn warning, and a helpful suggestion.

(1) We all have 'chambers of imagery.' Apart from what we are conscious of at any moment through the senses, our minds are continually busy—not so much with abstract thought as with concrete pictorial thinking, images flit to and fro. And in the deeper recesses of the mind dwell ideas and ideals, emotions, sentiments, purposes, phobias, clothed, as our dreams show, in the main in picture forms.

For example, I receive a letter and as I read it the face of the writer and the friends he mentions and the things or places he refers to rise before my mind's eye. Or I sit reading a story and the scenes narrated are there in imagination before me. I

plan a holiday, and former occasions are instantaneously pictured to me. I listen to the radio news and glimpses of this and that chase through my mind—the map of Korea, and so forth. And I think of the future, and a hundred hopes and fears, ambitions and possibilities, fight for my attention, each dressed in image form.

Yes, in the stream of consciousness this amazing fact of imaging—a wider term than imagination—plays a great part. The soul of man lives much in the chambers of imagery.

(2) Now this is an important matter, for here lie the springs of conduct and of character. We are not responsible for having chambers of imagery, nor indeed for some of the forms that flit in and through them. But we are responsible for what we welcome and allow to dwell there, we are to blame if we cherish evil imaginations that exalt themselves against God.

Our passage gives us a solemn warning against inner idolatry, and it is repeated in a later chapter (14⁷). What is idolatry? It may be described as undue devotion to unworthy objects. It is easy to scorn the idols of wood and stone in far-off lands, but it is easy also to slip into ungodliness of thought and imagination, to allow un-Christian and even impure ideals to become our idols, to indulge in inordinate affection uncured by reason and by faith. Sometimes it is blatant paganism, as when people become obsessed with 'idols of the screen,' even those of very unpleasant morals. 'I absolutely idolize her,' we hear, or 'I worship him— isn't his photograph adorable?' Or some sport or hobby or business pursuit may monopolize attention and dominate our lives.

We should remember that it was to religious people that these warnings of Ezekiel were addressed. And familiar hymns show how prone we are to fall into such errors, as for example—

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying 'Christian, love Me more.'

Let us be on our guard, then. These things seep into the stream of our consciousness so subtly, in such attractive disguise. 'Stand porter at the door of thought' is a wise counsel which we may borrow from the Christian Scientists. And we should strive to be particularly watchful at times when the higher mental powers are less active and the imagination may run free. We may recall the words F. W. H. Myers puts into the mouth of St. Paul—

Never at even, pillowed on a pleasure,
Sleep with the wings of aspiration furled,
Hide the last mite of the forbidden treasure,
Keep for my joys a world within the world.

(3) And, finally, there is a useful hint in our text which may suggest to us how we may keep our chambers of imagery free from these abuses and our minds fit for the true service of God and man. It was 'in the dark' that the ancients of Israel performed their unholy rites. 'The Lord seeth us not,' they said, unmindful of Isaiah's warning long before, 'Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?' If they had loved the light of God's presence as he had done, they would not have fallen into such grievous folly.

For us the way should be clearer still—if we believe that 'in Him we live and move and have our being,' that to Him all hearts are open, all desires known, that from Him no secrets are hid, and that He sent Jesus Christ to be the express image of His person and the light of the world. By faith let us deliberately welcome the thought of Christ into the chambers of our imagery. St. Paul tells us, 'whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things,' and it is almost as though he were describing one after another the qualities and characteristics of Jesus, and saying in effect, 'Think of Him, in all His many-sided glory.'

There is a striking passage in Beverley Nichols' book *The Fool Hath Said*, in which he attributes the sex laxity of modern times to the fact that parents 'have failed most criminally to set before their children the picture of Christ. They had it set before them in their young days, the distant days before the War (the First World War). It was so beautiful a picture, so glowing, so stainless, that a little of its radiance haunts them yet. But in countless homes the repercussions of war blew the picture off the walls and the parents forgot what it looked like. The time has come to hang the picture once more on the walls.' That was written some time ago but the truth is as pressing—if not more so—now as then. Our girls and boys and young people need this most desperately—the enlightening portrait of Jesus Christ on the walls of their chambers of imagery. There will not be room for their idols too. Here is the way of salvation and of safety for them.

And let us all examine ourselves as in His presence, let us see our idolatries for what they are, let us deliberately seek His help that we may cast them all away and no longer allow them to separate us from Him. Let us each make it our earnest prayer—

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

Recent Foreign Theology

Introduction to the New Testament. The distinguished Swedish scholar, Anton Fridrichsen, and two of his colleagues, G. Lindeskog and H. Riesenfeld, have published a valuable and comprehensive Introduction to the New Testament, written in Swedish.¹ The first section, dealing with the separate books of the New Testament, with a brief appendix on the non-canonical literature, is by Lindeskog, while Fridrichsen contributes the section on the Canon and Riesenfeld that on textual criticism. All the writers show a wide acquaintance with literature in many languages, and the work is thoroughly up-to-date. In the final section, on textual criticism, the author describes the materials and types of manuscript which have survived, indicates the principal Greek manuscripts extant, with a sub-section on Greek manuscripts in Sweden, reviews the main ancient versions and the significance of patristic evidence, surveys the history of modern textual criticism and the state of present opinion on the types of text known, and outlines the principles of textual criticism. To compress all this into ninety pages is no mean achievement. Lindeskog's thirty pages on the Synoptic problem are also worthy of special mention, reviewing all the main approaches to the question, including that of the cult-historical school, of which Riesenfeld is a well-known representative.

Festschrift to Professor Grosheide. A volume of studies has been presented to the Amsterdam Professor, F. W. Grosheide, consisting of sixteen studies.² These are all written in Dutch, with the exception of one in English and one in Afrikaans. All are in the field of New Testament studies, and it must suffice here to mention their titles. L. Batelaan writes on 'Paul's fight against Syncretism' (arguing that the Epistle to the Galatians is directed not against Judaizers but against syncretism); E. P. Groenewald on 'Christian Brotherhood according to the Bible' (written in Afrikaans); N. J. Hommes on 'Taceat mulier in ecclesia' (on the question of women ministers); J. Koole on 'Thy Word is truth'; P. G. Kunst on 'Prayer and Fasting'; H. M. Matter on Ro 12^{28a}; R. J. van der Meulen on 'The Actualizing of Antichrist'; H. Mulder on 'Theophilus the "God-fearer"'; H. Ridderbos on 'Freedom and Law in Galatians'; R. Schippers on 'Cult and Ethics in the New

Testament'; G. Sevenster on 'Acts and the Problem of the Speedy Parousia'; C. Stam on 'The Conclusion of the Gospel according to Matthew'; N. B. Stonehouse on 'The Elders and the Living Beings in the Apocalypse' (written in English); H. J. Westerink on 'The Kingdom of Heaven in Matthew'; J. de Zwaan on 'Non-obsolescent Work' (on textual criticism); and H. C. Rutgers on 'Grosheide and the Dutch Bible Society.' Some of these names are better known than others, but the range and variety of the work will be apparent.

The Concepts of Light and Darkness. From the Norwegian Academy comes an elaborate and thorough study of the concepts of Light and Darkness in the Old Testament, later Judaism and in Rabbinism, by Sverre Aalen.³ The second section deals with the intertestamental period, and it includes some reference to the Dead Sea Scrolls which are commonly held to reflect a background of this period, and which include a text, but partially published as yet, which describes the war of the Sons of Light against the Sons of Darkness. The third section deals especially with the ritual of the synagogue. In the course of his discussion of the concepts of Light and of Darkness the author treats of the calendar and the festivals of Judaism, and particularly of the autumn festival and Hanukkah. He denies that the autumn festival was a New Year festival, and that Hanukkah rests on a Syrian sun festival. His arguments here deserve careful consideration, which they will doubtless receive, in view of the widespread interest in the question of a New Year festival. Attention may also be drawn to the careful discussion of the question of missions and of proselytes in relation to the concept of the glory of God. The work is more comprehensive than can be indicated in the few lines available here, and it deals with a wide variety of questions. That it leaves the New Testament out of account is due to the fact that what began as an introduction to the study of these concepts in the New Testament became so extensive as to justify separate publication. It may be hoped that it will be followed by the work for which it was intended as a preparation.

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¹ *Inledning till Nya Testamentet* [1951]. Svenska Kyrkans Diakonistyreles Bokförlag, Stockholm; Kr. 22.00.

² *Arcana Revelata* [1951]. Kok, Kampen; Fl. 6.90.

³ *Die Begriffe 'Licht' und 'Finsternis' im Alten Testament im Spätjudentum und in Rabbinismus* [1951]. Jacob Dybwad, Oslo.

Entre Nous

Religious Education : Visual-Aids in the Service of the Church

Every available hoarding in town and hamlet and every available square inch in the Press is filled with picture advertisements for this or that commodity. The advertisements contain comparatively few words. They are designed so that he who hurries may understand. The picture tells the story and conveys the idea that this powder washes cleaner or that this petrol is 'extra.' Repeated viewing of these advertisements tend to persuade us that to get value for our money we ought to buy the goods advertised. That is just what happens. Advertising is costly. But it pays handsomely. A business maxim to-day is : when trade is poor, advertise ; when trade is good, advertise.

The posters on the hoardings form a kind of visual education. Industry has taken hold of a method of instruction as old as civilization. Prehistoric cave drawings and sculpture, ancient Egyptian papyrus, mediæval manuscripts and illustrations, picture symbols of the early Christians, stained glass windows, even the architecture of church buildings prove the long use of the visual method in appealing to human emotions and understanding. Why all this emphasis on the visual method ? Because it is the easiest, quickest, and most lasting way of conveying information. It is said that the brain absorbs most of its knowledge through the eyes and ears, but most of its comprehension through the eyes. We learn much more readily by eye-gate than by ear-gate.

During the War the military authorities were faced with the problem of teaching millions of civilians, men and women, of widely varying educational attainments, the intricacies of modern warfare. They had to teach them quickly and thoroughly. The normal lecture method proved too slow. The moving film was used with success for some subjects, but for step-by-step teaching, so necessary for most subjects, another method was required. It was here that the filmstrip projector came into its own. By its use the period of instruction was cut by no less than fifty per cent.

We live in a picture-minded age. Every week millions crowd to the 'Pictures.' The cinema exercises a powerful influence in moulding our way of life. Surely this is an interest the Church ought to use in its work. We have the audiences, the halls and, above all, the subject. For what more thrilling story is there than the story of our Faith, and what greater work than the work of the Church throughout the world ? Just as

majestic strains of organ music and the harmonious voices of the choir enrich the reverent atmosphere of worship, so also may projected pictures add meaning and understanding to the service. The use of visual aids in the church makes for increased understanding and inspiration. The eyes follow the pictures and the mind and heart follow the eyes.

Much has been done already to use the film in the service of Christ. Many good quality films and filmstrips have been made and the number constantly increases. In addition a growing number of churches possess their own apparatus. As their number increases so does the demand for films and filmstrips. The one obstacle in the way is the lack of adequate funds.

Any congregation considering the use of visual aids should begin with a filmstrip projector. This is the modern version of the old cumbersome magic lantern. The modern strip projector is a light weight, easily operated machine capable of producing a large brilliant picture. A first-class projector costs about £25. The still picture has not been rendered out-of-date by the moving picture. It can be used with equal success in lecturing to adults as well as to children. The next step is not the purchase as some may suppose of a 16 mm. silent projector but of a sound film projector. The reason for this is that silent films are few in number and that people prefer sound films. The purchase of a silent 16 mm. projector will, in the end, prove a frustration. There is a great variety of filmstrips and sound films on hire at modest rates. The day when owners of projectors could not find suitable material is past. New releases are made available every month.

Religious films do not lessen a minister's work. They increase it. Services must be carefully prepared and rehearsed beforehand. The film should be studied and the service built round its message. Where possible hymn slides should be used and lights should not be switched on and off during the service. There should be a light only at the lectern from which the worship is conducted, and another, if necessary, at the organ. A typical order of service is as follows : Prayer of invocation, hymn, prayer, lesson, address on the background of the film (five to seven minutes), hymn-prayer (this consists of a series of collects based on the verses of a suitable hymn, after each collect a verse is sung quietly by the congregation seated), film (the film is switched on as the end of the last verse is sung), address on the central theme of the film (five minutes only), prayer, offering, hymn, benediction. When the service is adequately prepared, it should flow

smoothly and a real atmosphere of worship will be created. At the end, the service will have succeeded only if the congregation feels that the worship has been helpful and spiritually enriching and stimulating.

Visual-aids are not intended to displace other well-known methods of instruction. They are, as the name implies, only aids, but vivid and powerful aids. They are useful both for teaching and evangelism. Intelligently used they can do much to explain the purpose of the Church and to win young and old to Christ.

Glasgow

STANLEY C. MUNRO

Proclaiming Forgiveness

It has been said, and said truly, that there can be no preaching without passion. Professor James S. Stewart, D.D., is one of the very greatest of present-day preachers. In his preaching the dominant note is intensity and it is his supreme gift as a writer that, even in the printed word, he can convey that passionate intensity of belief. He has already given us one volume on preaching, his Warrack Lectures 'Heralds of God'; and now we have from his pen *A Faith to Proclaim* (Hodder and Stoughton; 9s. 6d. net) which consists of the Lyman Beecher Lectures on preaching delivered in Yale University. As the title shows the book is concerned not with the technique and methods but with the subject and content of preaching. The preacher's task to-day is 'to confront a bewildered and dishevelled age with the fact of Christ.' Apostolic preaching was very far from 'that familiar blend of legalism, humanitarian sentiment, and cosmopolitan toleration which sometimes in this twentieth century passes for religion.' The book has five chapters entitled, 'Proclaiming the Incarnation,' 'Proclaiming Forgiveness,' 'Proclaiming the Cross,' 'Proclaiming the Resurrection,' and 'Proclaiming Christ.'

Let us see what Dr. Stewart has to say about proclaiming forgiveness. He asks three questions. First, '*Is forgiveness necessary?*' A man may say, 'There is some mistake! Christ has come to the wrong address. . . . That is not troubling me!' Such a man does not believe 'in the reality of sin.' 'No cumulation,' said Reinhold Niebuhr, 'of contradictory evidence seems to disturb modern man's good opinion of himself.' Frederick the Great once listened to a glib sermon on progress and on man's greatness and remarked, *Er kennt die verdammte Rasse nicht.* 'Or, as it might be put, he has forgotten the sheer devil in the human heart, the anarchic passions of the soul.' What then are 'God's ways of piercing the armour?' A man may be driven to recognize sin by '*the chaos of the world.*' He may be driven to recognize it by '*the character of Christ.*' Comparing himself with Christ

he must see his own sinfulness. 'He hath a daily beauty in his life that makes me ugly,' said Iago of Cassio in the play. When Jesus crossed his path Augustine said, 'You took me from behind my own back, where I had put myself all the time that I preferred not to see myself. And You set me there before my face that I might see how vile I was . . . I saw myself and was horrified.' He may be driven to recognize sin by '*the Cross of Christ.*' For there we see love crucified by sin. Forgiveness then is necessary.

Second, Dr. Stewart asks, '*Is forgiveness possible?*' Can anything break the law of cause and effect? 'Take what you will, said God, take it—and pay for it,' says the Spanish proverb. First, we must remember that forgiveness is neither the remission of penalty or consequence but *the restoration of a relationship*. It is to say, as Bengel said, 'O God, there is nothing between us.' Second, there is '*the actual testimony of the forgiven.*' Third, there is the fact that we are dealing with '*the God and Father of our Lord Jesus Christ.*' When Huxley says, 'There is no such thing as forgiveness'; when Bernard Shaw says, 'Forgiveness is a beggar's refuge, we must pay our debts,' we can reply, 'Thanks for the information, but it is not your hidebound logic, it is heaven's grace that reigns!' So, then, forgiveness is possible.

The third question Dr. Stewart asks is, '*Is forgiveness right?*' Is it ethical at all, and, if it is, is it safe to preach it? There are three answers. First, God forgives but never makes light of sin. As Denney said, 'To take the condemnation out of the Cross is to take the nerve out of the Gospel.' Second, forgiveness does not demoralize a man, it has precisely the opposite effect. It reduces him to a gratitude which passionately tries to deserve it. Third, God's method was '*to redeem the whole sinful situation.*' In Christ and the Cross there came 'a force capable of shattering for the first time that vicious circle in which the human race was bound and helpless.'

Finally, Dr. Stewart lays it down that all the why and how and the wherefore of this need not necessarily be understood; the radiant thing is that it can be appropriated.

Dr. Stewart does not argue; he states things with passion. If it be true that preaching is witnessing then this is preaching at its best. There is rhetoric in the book but it is not windy rhetoric; it is the rhetoric of the heart on fire.

Glasgow

WILLIAM BARCLAY

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